

Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

3

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XXV.

March, 1933

No. 12

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879. Additional entry as second-class matter January 5, 1933, at the Post Office at Effingham, Ill. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

National Economic Self-Sufficiency

Slowly but surely the masses are beginning to realize how little reliance may be placed on the men who assume to leadership in the nation, whether in the realm of politics, economics or finance. They have all failed, and while they have led the people into the desert of depression, they have proven themselves entirely unable to either find manna or water while the search for the way out continues, or even to indicate in which direction lies salvation. Even the official publication of the National Retail Credit Association expresses the conviction: "We have always boasted of our American business leaders, their ability to master any situation, their superior (!) intelligence, their 'never-say-die' spirit, but it looks like our financiers and captains of industry are unable to take it on the chin and come back from the licking they got for their mistakes. They have lost their nerve and vision."¹⁾

If one were to believe Malcolm M. Stewart, Editor *Foreign Trade-Merchant Marine News*, William Randolph Hearst is the exception; he has discovered in what way lies not merely hope, but a bright future. And the reader should know that the periodical referred to is published by the Middle West Foreign Trade Committee in the interest of the development of the Middle West Foreign Trade and the permanent establishment of the American Merchant Marine. In truth, its editor has permitted himself to be captivated by just another piece of Hearstian demagoguery. With the accustomed display of red light the aging, oft disappointed newspaper proprietor proposed to the members of his editorial staff the plan for a "prosperity campaign" which, if we would believe Mr. Stewart, "is unmatched in these days of timid, half-hearted planning." Now just what are the essential features of Hearst's great proposal?

It is true he wished to see Pan-American reciprocity encouraged, and suggests a number of ways and means intended to accomplish this desirable end. He furthermore demands the Federal government should engage in an extensive improvement program, including completion of all inland waterways projects and

"all necessary developments of rivers and harbors," the encouraging of shipping and commerce, etc., etc.

Those of us who remember hundreds of millions of dollars to have been poured uselessly into the bottomless pit of waterways and harbor improvements will not be much impressed by this demand to waste money on a big scale. But even outside of considerations of this nature, Mr. Hearst's program is neither novel nor commendable. In fact, his demands are, to an extent, inconsistent, because undertakings such as harbor improvements, and the encouraging of shipping, from which, he says, would flow more commerce, "providing work for the unemployed and stimulating the revival of prosperity", would in the end prove superfluous in consequence of the chief demands of his program. Its very first two paragraphs, as printed in the *New York American* on January 17., insist:

"1. Buy American and spend American. See America first. Keep American money in America and provide employment for American citizens.

"2. Raise tariff duties on articles manufactured by foreign labor pauperized by depreciated currencies to a point where the duties will offset the depreciation of the currencies, thus maintaining the American standard of living, protecting our home market for our home industries and providing work for our own American citizens."

While the recommended policy may appeal to not a few people, as it does to Mr. Malcolm M. Stewart, the fact remains that Mr. Hearst merely emphasizes an opinion which in December of 1929 constituted the chief sheet anchor for Mr. Hoover's assurance that our country would, because he thought it entirely self-sufficient, avoid the serious consequences of the international financial and economic catastrophe then under way. However, his reliance on this hope merely helped to make matters worse confounded.

National economic self-sufficiency is a vision, and not a noble or bright one at that. It is no mere accident that the name frequently applied to this policy or system, autarchy, has such an ugly sound. Nor does the circumstance that not a few other nations are at the present time obsessed by the thought, that in the direction of

1) *The Credit World*, Jan. 1933, p. 2.

self-sufficiency lies economic salvation, recommend it to us. Nevertheless, the editor of *Foreign Trade-Merchant Marine News* praises the journalistic entrepreneur for his brilliant idea in the following panegyric:

"Through the fog of 'economic planning', 'technocracy' and other schemes to routine our high-geared civilization comes the clear voice of publisher William Randolph Hearst, summoning the American people to rally around a sensible and unselfish plan that will pull us out of the slough of despond.

"Using the mighty force of his newspapers, Hearst tells us that the best thing—economically and nationally—is to forget the twaddle of internationalism and look to our own interests. It is not only characteristic of Hearst, but highly courageous, in contrast with the silly blather of good-will specialists."²⁾

But why try to build and establish an American Merchant Marine, or even attempt to develop foreign trade if economic autarchy is the goal we must strive for? Or is it assumed that other nations will goodnaturedly buy our products while we establish ourselves in complete self-sufficiency, having announced to the world, as it were: "we want your gold but not your goods." Just how does Mr. Hearst suppose foreign nations will make it possible to pay us for what they buy from us, should his imperative: "buy American and spend American", carry the day? If any of his editors are versed in economics, they must have been hard pressed to comply with the mandate to acquaint the readers of the Hearst press with so remarkable a plan, innocent of the realization that a policy aimed at keeping "American money in America" does not necessarily provide "employment for American citizens."

The raising of tariff walls is furthermore a game at which other nations may play as well as our own. And we have not merely those of Europe in mind; some of the nations of Latin-America are even now inclined to shut out foreign goods, including our own. As long ago as June, 1931, the Economic Committee of the League of Nations perceived this policy to be leading "to the commercial and economic isolation of the nations," and that it was "beginning to create a reaction."³⁾ The press and public opinion in the Argentine, the report declares *inter alia*, "demand speedy action and recommend purchasing only from countries which purchase national products." Since the Argentine competes with us in the markets of the world, where it sells wheat, corn, and meat products, it need not buy much of anything from us because it will find European nations quite willing to exchange for its farm products the products of their industries.

It should be remembered in this connection

²⁾ Loc. cit. Feb. 1933, p. 4.

³⁾ The Agricultural Crisis. vol. I. Geneva 1931, p. 84.

that, whenever Mr. Hearst addresses the nations to the south of us, they are tempted to think of our country as a lion's den into which lead many spoors while none show those who entered there to have retraced their steps. Cuba proves to the satisfaction of those peoples that our loving embrace is dangerous. There is, in fact, as Mr. Hearst says, "business enough in Latin-America to make us independent." But the people of Latin-America have, in regard to our nation, adopted the warning: *timeo Danaos et dona ferentes*. Cuba is today bankrupt and a seething hotbed of discontent and rebellion, due in part at least to our tariff policy, dictated, as far as sugar is concerned, by certain powerful interests striving for a monopoly at the cost of the people of our country. Mr. Hearst's championing of economic autarchy is water on their mill, and that of all other capitalists and industrialists bent on exploiting the consumers. And it seems even the Department of the Interior is furthering these interests, inasmuch as it has opened one of the journals published by it to a private individual, writing in the interest of the beet sugar industry. Of one frame of mind with Mr. Hearst, a Mr. Grable, granted space in *The Reclamation-Era*, declares:

"It is often stated in these times when business is at such a low ebb, that there is an over-production and an under-consumption of everything the farmer grows. But this is not quite right. Year after year there is a shortage in one particular article of food. It is sugar."⁴⁾

The obvious conclusion is, of course, that everything must be done to protect the sugar industry, in spite of the fact that we could import and exchange for American agricultural and manufactured products all the sugar we may need, because there is no shortage of sugar, as Mr. Grable would make believe, but over-production of this commodity of long standing. As things are today, "the sugar duty gives very real aid to 2.03 per cent of our farmers, but it taxes the entire farm population more than the amount of the benefit to the small group. It results in a net loss to all farmers as a class, and, therefore, as a farm relief measure is a failure." Thus the excellent study on "The Tariff on Sugar", by Dr. Lippert S. Ellis.⁵⁾

The promoters of economic self-sufficiency are essentially tariff-wall builders. In fact, they are projecting the mirage of "Buy American" in radiant hues on the drab clouds overhanging the national horizon with the intention of either increasing tariff rates or at least preventing their reduction by a Democratic Congress. It is significant the article "Buy American" should have been written for the Hearst

⁴⁾ Loc. cit. Feb. 1933. Sugar Production and National Unemployment, by F. C. Grable, p. 26-27. I am indebted for a copy of this publ. to Congressman Cochran, of St. Louis.

⁵⁾ The Rawleigh Foundation, Freeport, Ill., 1933, p. 100.

papers by Mr. William H. Cliff, Secretary of the Home Market Club, publishers of a quarterly called *The Protectionist*, and that it should ultimately have been reprinted in this journal. The very issue containing it, also reproduced an address delivered by Hon. Sinclair Weeks, President of the Club, at its annual meeting on November 16, 1932, reaffirming i. a. "our belief in the protective principle for which the Club stands." The same meeting was, moreover, treated to an address on "National Patriotism vs. Altruistic Internationalism" by Secretary Cliff, who warns the Democratic Party that "it must now make its choice between Patriotism and Internationalism."⁶) And the path of Patriotism leads, in this instance not to the grave, but to high tariff walls of course, with but few openings for the entrance of foreign goods!

Evidently these protectionists and autarchs are blind to the fact that economic self-sufficiency is at present out of the question, and will probably remain so for a long time to come, because American agriculture was, from the beginning of the nation, developed as an export industry. To force agricultural production down to the level of home consumption would revolutionize our system of agriculture, probably also industry, and create a vast proletariat, homeless and restless, ever striving for a change. Our farmers are even now suffering because foreign nations cannot afford to purchase the exportable surplus of farm products. Our markets are closed to their goods, while they lack gold to pay us for what they need so badly. Especially the cotton growers should observe with suspicion and concern any proposals such as those Mr. Hearst has placed at the head of his plan. Our people cannot possibly consume the cotton the South produces, and must produce if it is to prosper. Moreover this policy, so closely related to racial and political nationalism, is opposed to social justice and social charity. Not merely individuals, but nations likewise must eschew selfishness and greed if they would prosper and the people be truly happy. The contemplated world conference should accept for its guidance the wise opinion of Pope Pius XI:

"It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help."⁷)

How far the nations have departed from such cooperation, the "Draft Annotated Agenda", submitted by the "Preparatory Commission of Experts", of the coming world conference reveal:

"The international flow of goods, hindered by

currency disorders, and restricted by a multiplicity of new governmental interventions, has been reduced to increditably low levels. The total value of the world trade in the third quarter of 1932 was only about one-third of that in the corresponding period of 1929. The fall during the three year period was continuous."

And as if the Commission had had knowledge of Mr. Hearst's plan, it says in another part of its report:

"Every country seeks to defend its economy by imposing restrictions on imports, which in the end involve a contraction in its exports. All seek to sell but not to buy. Such a policy must inevitably lead to an increasing paralysis of international trade. Governments should set themselves to reestablish the normal interchange of commodities."⁸)

It is blind folly such as that referred to, those, proposing national economic self-sufficiency, or an economic autarchy, would extend still further!

F. P. KENKEL

Marriage and Civilization Among the Ifugaw

An occasional tourist, passing through the villages of the Ifugaw, usually receives the impression that this people, although in appearance quite wild, are, after all, not far removed from civilization. Their rice field terraces, rising in mountain amphitheatres, their well developed agriculture, as well as the gentleness of the people, ready to admit the necessity of whatever improvements they are told of, even the apparent conviction they show in agreeing to the advice of the civilized man, —all this leads to conclusions like these: the Ifugaw are merely ignorant; their ignorance is the only obstacle to progress; teach them what to do and they will soon be a civilized people. This is the impression passers-by obtain; but a missionary, who lives amongst them, who has penetrated into the secrets of their daily life, who observes their customs, day by day, is firmly convinced that civilization of the Ifugaw is a very intricate problem, and that the path leading to progress is a difficult one to travel.

We have shown in a former article¹⁾ that the Ifugaw cannot, by reason of their tribal religion, succeed in obtaining or maintaining the minimum of welfare absolutely needed to civilized people. In the course of this article we shall prove that other tribal customs, particularly those pertaining to marriage, are an immense obstacle in the way of civilization,

⁸) Supplement to the *Economist*, Jan. 28, 1933, p. 1 and 3.

¹⁾ Cfr. *Tribal Religion and Welfare Among the Ifugaw*. C. B. & S. J., Dec. 1929, and Jan., 1930. The Ifugaw are a tribe inhabiting chiefly the Mountain Province, Philippine Islands.

⁶) *The Protectionist*, Jan. 1933, pp. 165, 166, etc.

⁷) "Quadragesimo anno", chapter on "Restoration of the True Guiding Principle of Economics".

even if the Ifugaw had already attained to a minimum condition of well-being.

Marriage among the Ifugaw is a contract between two families, that of the boy and that of the girl, entered into in order to ensure posterity. (If the contracting parties are more advanced in age, we should say: a contract between a man and a woman; but in that event it would not be their first marriage). It might seem somewhat strange to speak of marriage as essentially a contract between two families. Yet it is true that the interested boy and girl are not the real contracting parties. In reality the parents, or even the near relatives, interfere to such an extent that they may actually be regarded as the parties to the contract: they select the partner in marriage for their offspring or relatives, they arrange the marriage, send go-betweens to decide upon details concerning reciprocal transfer of rice fields and other eventual property, and finally place both spouses in one house, either at once or as soon as the children have arrived at the age of puberty. Frequently all preparatory arrangements are made, without the interested boy or girl having been consulted, these two thus being confronted with a "fait accompli".

The reasons for such far-reaching interference on the part of parents are obvious. They indeed are greatly interested in the marriages of their offspring: they desire to have grandchildren as greatly as their own sons and daughters wish to have children. This is, beyond all doubt, the quasi-exclusive aim of marriage in the mind of the Ifugaw. They have no desire, no ambition, as strong as the desire and ambition to have posterity. They wish, at any cost, (we have frequently heard it thus expressed) to have somebody who will take their place after their death. Not one Ifugaw could be found who is not occupied with this aim: he puts his pride in wealth, he often talks about his wealth or that of other men, he has a powerful ambition to become rich, but, after all, this is subordinated to the desire to have children; and a wealthy but childless Ifugaw would certainly surrender all his wealth if he could have at least one child even at that price.

Such concepts concerning marriage evidently exert a very powerful influence on the duration of the marriage itself, and one can easily realize that divorces are very frequent. If it is not rare among the people of civilized countries for a man and a woman, united in marriage, to disagree seriously and to desire a divorce, what must one not expect of an Ifugaw boy and girl, who entered into a marital union, not because they loved each other, but because they have been joined in this union by their parents; they scarcely knew each other, and now they must live under the same roof. No wonder then, that a man sometimes quarrels with his wife during the first months of the union. Divorces, under such circumstances,

are very frequent among those Ifugaw, who are known also as the Mayawayaw. We think it is no exaggeration to say that at least 50 percent of the men and women have obtained divorce after a few months or within one year of marital life, and actually live with a second or third spouse. Among the other Ifugaw the percentage is not so great, because the rites observed in connection with marriage are performed at various periods, at times separated by long intervals during which the future spouses meet and become at least slightly acquainted with each other, so that when they marry they are not utter strangers to each other.

Furthermore, childlessness for a period of some three years following the marriage rites very often leads to divorce, notwithstanding the youth of the spouses, as often boy and girl are joined in marriage as soon as they attain the age of puberty. Likewise, if the first child dies at birth or shortly after, or if the several successive children die before they grow up, the question of a divorce is raised. And why not? In the mind of an Ifugaw such happenings are convincing proof that the particular marriage is useless, since it fails to procreate offspring.

On the other hand, and as the consequence of such ideas and desires, the Ifugaw has no objection to the practice of polygamy, or rather polygyny. As a matter of fact a number of cases of polygyny may be found. But it is only a mitigated form of this practice. A man has two, sometimes three wives, each living in a separate house and different village. He lives habitually with his first wife, but from time to time goes to live with his other wife or wives for a few days. What is allowed to men is not allowed to married women, and a married woman indulging in sexual relations with another man would be guilty of adultery as well as the man.

Divorces obtained for the reasons mentioned are the most frequent; add to them those resulting from the man's concupiscence and the caprices of either man or wife, and we may rightly conclude that the percentage of divorces is quite high, and exceeds the number of faithful unions. However one must not conclude that either husband or wife may freely leave each other of their own desire or caprice. To obtain a divorce a sort of procedure must be complied with, in which the injured party—the family of the spouse not applying for the divorce—presents a claim for payment of the divorce fine, the equivalent of all the animals offered at all the sacrifices prescribed for the marriage ritual, and the restitution of all marriage gifts formerly exchanged. These fines and retributions, although they might prove a serious obstacle to a divorce, usually do not prevent it. Moreover, the negotiations for a divorce on grounds of childlessness often end

in mutual agreement, in which neither party claims payment or restitution. In the majority of cases it is the husband who applies for the divorce: it is easier for him to remarry; but the customary laws of the Ifugaw to a certain degree protect the inferiority of the other sex, the divorce fine for men being higher than for women. Finally, every one divorcing his legal spouse and marrying again without having passed through the customary procedure, would be guilty of the misdemeanor of such divorce aggravated by the crime of adultery, and would be compelled to pay a fine at least twice as high as the divorce fine alone.

What, then, is one to think of a society observing such customs, considered legal and enjoying common approval? Surely this people cannot be on its way to progress and civilization, based chiefly on the stability of the family.

But there is yet more to consider. The marital relation of the Ifugaw scarcely deserves the name of union: marriage is nothing more than a placing together of husband and wife. We cannot emphasize sufficiently that blood relationship unites individuals much more firmly than does marriage. Illustrating this, an Ifugaw once used the following comparison: "A man and a woman," he said, "are like this," and he joined the palms of his hands; "but blood-relations are like the fingers of the hand, which cannot be removed from the palms." This concept of relationship at times is carried so far that husband or wife will apply for a divorce because he or she refuses to invite the other's relatives to partake of the meals at an important sacrifice, while inviting his or her own relatives.

It is scarcely to be marvelled at that in every Ifugaw family husband and wife are as strangers to each other. They never, or rarely, talk about their mutual interests, about possible projects, unless they pertain to the business affairs attaching to the marriage of a child. They do not work together: each has his own work, to be done separately at home as well as in the fields. They do not eat together, except occasionally when it happens that both are hungry at the same time and find the food prepared: there is no such institution as a family meal. Very often, in times of sickness, the healthy spouse shows little anxiety, and finally if one of them happens to die, the surviving party shows no sorrow or regret, unless we would designate with the name of sorrow the selfish feelings of a husband or wife who will now be obliged to work harder and will perhaps find it difficult to marry again. Even if they have children, the love towards their children does not proceed from the parents as such, but from two individuals, so that a child is loved by the father and by the mother separately as it were. Mutual love of husband and wife is something unknown among the Ifugaw:

yet it is mutual love which gives strength to the family and consequently to society.

We are then well warranted in drawing the conclusion that renovation of Ifugaw society, burdened with ideas and customs of this kind, cannot be affected unless the whole family system is completely transformed. But this thorough transformation cannot be achieved as long as the tribal religion prevails. Indeed all the ideas and customs described are intimately connected with religious beliefs, and seem to have their very roots in the tribal religion.

For what reasons, one may ask, do the Ifugaw desire children under such unfortunate circumstances, and when they themselves commit such excesses? It might be argued that they heed the voice of nature, obey the "crescite et multiplicamini" of the Creator. But one can never admit that the Creator has implanted this desire in the heart of mankind, to be accompanied by such excesses, as though He desired this commandment to be fulfilled though all others be transgressed. The cause, however, of these excesses is to be found in the Ifugaw religion.

The Ifugaw believe that at death the soul of the deceased goes to the place where the deities have their dwellings; that there a new life begins, quite similar to the life on earth. There they marry again, have children, raise pigs and chickens. But this new life is somewhat spiritualized. The happiness of an Ifugaw in the other life seems to be connected essentially with the doings of his relatives and descendants on earth. He will have no feasts, no rice-wine to drink, no occasion to be drunk, no banquets, if his descendants do not invite him, by way of sacrifices, to partake of their feasts on earth; only if they do so can he be really happy, because then he can eat the soul of the sacrificed pigs and chickens, of the cooked rice, and drink that of the inebriating rice-wine. Consequently, if he had no children in this life, he would be condemned to an unhappy future life, for then no children would invite him, and very soon the other relatives would cease to remember his existence. On the other hand, the greater the number of children he had on earth, the more sacrifices he will be able to partake of; and if the one or other of his descendants becomes negligent in his attentions, the deceased has an easy method of reminding him of his duty, namely by sending sickness, which, they believe, is cured by sacrifices, in other words by feasts to which he will be invited. Rites and prayers of the Ifugaw prove this with striking evidence: there are no sacrifices to which the ancestors are not invited, and many sacrifices, especially of the sort prescribed for the rituals observed at death and during sickness, are offered for the ancestors; and not only one or the other forebear is invited, but the priests recite interminable lists

of ancestors, going up to the fifteenth and sixteenth generations.

Furthermore, the procreation of children itself is the center of many religious convictions. It is the deities themselves who give or deny children to the Ifugaw: sterility or fertility depends on their benevolence; moreover, the deities steal the soul of newborn infants, and cause the death of children before they grow up. There are classes of deities who are specialists in these matters, although all classes of deities have among their attributes power to grant, deny, or take life. They are supposed to look benevolently upon a particular marriage, if this marriage is fecund; they are supposed to disapprove of another marriage and to favor divorce if the marriage remains sterile. They even manifest their desires in all the sacrifices offered in connection with the marriage or its consecration; therefore the Ifugaw scrutinize the gall of all the sacrificial victims they offer the deities, and according to their findings draw conclusions as to the propriety of a particular marriage; they pay attention to a great number of good or bad omens, which are really as many tyrants of society, impeding marriages which perhaps would be fruitful and happy, and favoring unions which cannot be happy.

A last word about dreams. When an Ifugaw has had a dream he believes that under the influence of one deity or another his soul has taken a walk and thus was enabled to know what may happen in the future. Hence if one of the parents or grandparents or even some other relative has a lascivious dream, he will ask explanation of the dream of a priest, and the natural conclusion will be: arrange for the marriage of this or that child, otherwise you may draw down upon yourself or the child the anger of the deities. Many marriages have been and still are decided upon under the cloud of such menaces, whence it is evident that the constitution of the families among the Ifugaw is to an important degree based on foolish dreams.

Thus the tribal religion again is proved to be the enemy of the Ifugaw. As long as it holds sway there can be no question of a true society or of progress; marriage must remain an unstable contract, family-life and the education of children an impossibility, civilization nothing more than an utopia. The mission of the Catholic Church under the circumstances is a difficult but a very noble one, and the missionaries laboring among the Ifugaw already enjoy the consolation of witnessing real progress in those villages in which the true faith predominates. Of course some neophytes have reverted now and then to their tribal beliefs, some have never escaped their influence, but others have preserved the Catholic Faith. These have now formed new and stable

families, based on the sanctity of matrimony, strengthened by the mutual love of husband and wife, in which the education of children is regarded as a real duty of the parents. The Catholic Church, bringing the true Faith brought civilization also, and if some day the Ifugaw tribe will take its place among the civilized peoples of the world, that will be the glorious result of the labors of the true Church of Christ.

FRANCIS LAMBRECHT, C.I.C.M.
Banaue, Ifugao, P. I.

"Distressed Wheat" and Its Implications

The intricacies of the present international marketing system, the results of more than a hundred years of expansion of world trade, present difficulties of which both producers and consumers rarely become aware. It is therefore their judgment and criticism of conditions are frequently so far from being correct or just.

Intensive study of the wheat problem, and that of other grains used for human consumption, first inaugurated by Professor Gustav Ruhland, who was in reality the intellectual father of the International Institute of Agriculture at Rome, has since 1921 been conducted by the Food Research Institute, at Stanford University, California. Its *Wheat Studies* are one of the most reliable sources of information regarding certain fundamental present-day problems of an economic nature.

One of the recent issues of this publication contains a chapter on "Distressed Wheat", declared to be "of large practical significance, to an extent that is not commonly realized." Wheat may be distressed, to cite but one instance of this nature, when it comes "to lie out of position." In explanation, *Wheat Studies* offers the following example:

"The elevator system of the country, the location of mills, the rate structure, and local variations in the quantity and quality of crops may bring it about that wheat is stored in places which come to be disadvantageous for sales. For example: of the 1931 holdings of the Grain Stabilization Corporation, a large proportion was more or less out of position for advantageous domestic marketing, and export outlets had to be sought. The same situation develops on a smaller scale with the private grain trade. It is not always that someone has 'blundered'; market changes cannot always be foreseen."¹⁾

The wheats of certain regions are said to be particularly exposed to the development of distress. This was true of Alberta before shipments from Vancouver became perfected, and is still true in Washington and Oregon, and in Oklahoma and Texas. "The natural export outlet of the wheats of Oklahoma and Texas is

1) Loc. cit. vol. I, No. 1, p. 8.

through the Gulf ports," *Wheat Studies* declares. "When cotton is freely moving to export, this places the wheat in an advantageous position for export because wheat and cotton goad well together; but if cotton is not moving freely, or if for any reason a stringency develops in Gulf shipping, these wheats are in distress."

Here is a situation that calls for the united endeavor of co-operatives, some department of the Federal government, and, perhaps, the U. S. Shipping Board. However, the situation described points to another weakness in our economic system, largely due to an anarchic development of agriculture, long stimulated to produce for an export market, irrespective of domestic conditions and needs. Still referring to distressed wheats grown and harvested in Oklahoma and Texas, *Wheat Studies* says:

"The surplus cannot profitably be milled in the region, nor shipped into distant milling areas for domestic consumption, nor sent to export through Atlantic ports on account of high freight rates."²⁾

Illustrating a contention, so frequently voiced in these columns, that what was known as the "American Policy" a hundred years ago must be restated. As things are today, one-half of the country is virtually in the same position of dependence, in this instance, from the great industrial and financial centers of the East and Middle West, which characterized the situation of the nation when Henry Carey sounded the tocsin of economic emancipation from Great Britain.

F. P. K.

Brownson on the Genesis of Our Financial Oligarchy

Evidently the origin of the oligarchy which dominates the financial and industrial policies of the nation at present, must be sought in the early days of the Republic. Something Orestes A. Brownson said on July 4, 1840, to an audience gathered at Worcester, Mass., is revealing in this respect.

Addressing the "Democracy of Worcester and Vicinity" on the occasion mentioned, Brownson accused the American Whigs of merely continuing the policy of their English prototype, the "Old English Whigs". "Go back to the foundation of your Government," the orator told his audience, "and you see at once that their policy is that of the English Whigs."

But it is more particularly the following statements which reveal to the present generation, both the genesis and the persistent observance of a policy largely responsible for the condition the country is in today, which made of Wall Street (we use this term merely as a popular synonym for profiteering capital) a

financial Minotaur who does not, however, devour merely the human tribute of one city, as did the monster referred to according to legendary belief, but virtually feeds on the substance of a people. Now this is what Orestes Brownson declared in 1840:

"Alexander Hamilton was a great man, and no doubt a sincere patriot; but his policy was to found government mainly for the protection of capital, and especially of business capital. When he came into the Government as Secretary of the Treasury, his avowed policy was to favor the business portion of the community. He labored to foster the banks, and to create, for the protection of the Government, an army of fund-holders and stock-jobbers, who should be especially interested in sustaining it. He seems always to proceed on the ground that the great study of the statesman should be to protect the Government against the people. This, according to him, can be done only by giving to the business community a special interest in the Government. This is the key to the whole system of Hamiltonian politics."¹⁾

And Hamiltonian policies still persist. With what results, testimony addressed to a subcommittee of the Senate Committee on the Judiciary early in January discloses. Addressing the upper house of Congress on January 28, Senator Black summarized what he had learned on that occasion as follows:

"Our attention was called in the Committee to the fact that eight New York commercial banks hold 3741 directorships in other banks and businesses in this country. . . . It was shown in the hearing that the Chase National Bank, of New York, holds directorships in 855 different industrial and manufacturing and banking institutions. It was shown that one man holds 125 different directorships in the large business institutions of this country. Of course, it is impossible for him to perform his duties as a director in 125 large institutions, but it does show the immense extent to which these large banking interests have taken control of the money affairs of this Nation and have spread their tentacles to every nook and hamlet in America."²⁾

There should be an end of this. If things are not reformed, the present financial and credit system will be swept away by a tidal wave of human passion.

K.

Soddy, the British physicist, some years ago, pointed out in his book, "Wealth, Virtual Wealth, and Debt", that from the viewpoint of the productive process most of what capitalism calls wealth is in reality debt. He recently remarked that if the people understood the nature and function of money they would no longer trust their destiny to the men who have brought all the leading nations near to bankruptcy. But it is the system itself that is headed for bankruptcy by destroying its own markets. As England has found out, changing the men who operate it does not change the downward course of the money making economy.

*The Social Service Bulletin*³⁾

1) From copy of the oration, printed at Worcester, Mass., in 1840, in the C. V. Library.

2) Congressional Record, No. 43, Jan. 28, p. 2865.

3) N. Y., Jan. 15.

Warder's Review

By No Means Surfeited with True Co-Operatives

The attempt of the unfortunate Farm Board to call by a very noble name, Co-operation, its bureaucratic efforts to force the growers of staples into corporate bodies, was recognized from the very first by all true co-operators to be a hybrid of an inferior type.

Reporting on the condition of co-operation in all parts of the world, *The People's Year Book*, for 1933 (16th annual of the English and Scottish Co-operative Wholesale Societies), declares, when it speaks of our country:

"America, as we generally call the United States, is alive at the moment with all sorts of enterprises, which have the prefix of co-operative, but are not all in accord with Rochdalian principles."

Still, the *Year Book* believes the germ of co-operation here. But it does look with suspicion on certain of our co-operative associations. "Eggs and butter, cotton and tobacco," readers are told, "all have their co-operative expression according to the American idea." The largest of the co-operative marketing associations, those engaged in the marketing of grain, dairy products, and live stock, are characterized by the co-operative annual as follows:

"They are mostly capitalistic organizations with capitalistic aims, methods, and psychology bent on profit-making at the expense of the consumer."¹⁾

However, the compilers of the *People's Year Book* are well aware that we have in America also a real co-operative movement among farmers. To assist in its development, primarily by imbuing those of our own faith with the spirit that makes for true co-operation, would seem one of the many pressing tasks to which Catholic Action should apply itself.

Tending to Promote Dependence on Public Authority

The Great Depression is inflicting deep scars on the character of the American people. Before all, many thousand individuals are being taught that public authority is in duty bound to provide for all needy citizens, even though their neediness may result from idleness or at least shiftlessness.

On January 31, Senator Gore, of Oklahoma, read into the proceedings of the Senate, for publication in the *Congressional Record*, a communication addressed to him dated January 28. It refers primarily to the distribution of flour and clothing and yard goods by the Red Cross among the indigent people of a certain county in Senator Gore's state. What the writer reports regarding the reactions to this free distribution is startling enough:

"A man named Edwards lived on the farm of one M. M. Watson last year. Mr. Watson encouraged him

to plant garden and other vegetables that he could eat. Mr. Watson put up 500 quarts of fruits and vegetables from his part of the rental. Mr. Edwards could not find a market for his part so he let it rot. He made no effort to can or dry his food. It's true he may not have had receptacles to put it into if he canned it; however, he could have dried lots of it, and he could have had several bushels of beans. He could have saved some of his corn and had it ground into corn meal. The fact is that he did nothing to provide himself and family with food until the next crops could be raised. He moved into town and made the remark that the Government and the Red Cross had to feed him and he would see that they did."

The homeless casual, the American tramp, was one of the sad by-products of the Civil War. Hitherto, both tramps and individuals and families of the Edwards type would, shiftless though they might be, try to get along as well as they could, expecting at times assistance from individuals, unaccustomed to turn to the State for help. It is to be feared, that henceforth the characteristically proletarian attitude of dependence on public authority for sustenance will remain with us and plague us for no one knows how long.

Individualistic Feminism and Birth Control

Catholic opinion regarding birth control has, it seems to us, not taken into account sufficiently the influence Feminism has exerted on the organized movement to legalize and propagate this practice.

Feminism is undoubtedly one of the emanations of Individualism; the appellation, formerly so popular, "emancipation of woman", indicates that much. Woman too was to participate in the new found Liberty and Equality. But while Society and the State could grant woman every possible liberty, they hadn't the power to establish biological equality, especially not in regard to the obligations involved in the propagation of the human race.

The emancipated women of sixty, seventy, or even a hundred years ago, could adopt masculine attire, likewise free love, and what not; but the burden of bearing children was not removed from the female sex.

This galling inequality birth control attempts to eliminate. Even the advertisements of firms engaged in supplying the means of "scientific birth control" reveal this tendency. One circular declares, under the significant caption: "The Inalienable Rights of Women":

"The present movement looking to intelligent legislation in behalf of a better, more healthful race is merely a concrete expression of modern women who are demanding the right to regulate maternity according to individual, physical, financial and social condition."

The same circular states in another place:

"Throughout the World, Birth Control Leagues have been cooperating with fearless physicians to change the conditions heretofore imposed upon women. . . . Science has unlocked the shackles that for centuries have made slaves of womankind and—through fear—have chained her to tradition."

The individualistic nature of birth control

¹⁾ Loc. cit. Manchester, 1933, p. 172.

is further emphasized by such expressions as "consider the glory of voluntary motherhood by the woman who directs her own life." Birth control is without doubt one feature of the autonomous individualism which resulted in atomization of Society, and brought forth, on the other hand, the emancipation of women and emancipation of the flesh, both of which are bearing such evil fruit at the present time.

Preparing the Reign of Socialism

Not a few of the evils of the present, including excessive cost of operating the Federal government, are due to the tendency of centralization, or as it has been properly called, the growth of Federal power. Unfortunately the Great Depression will, undoubtedly, carry the nation still further in this direction, so far indeed that in the end we, or our posterity, shall discover the present generation to have inaugurated State Capitalism.

Even today it is quite apparent that a great part, perhaps the greater part of all the money the Federal Treasury is supplying the Reconstruction Finance Corporation with, and which this federal agency loans in such large amounts to railroads, and other corporations, will never be repaid. In all probability the Government will be called on in the course of time to grant more subsidies, until in the end there shall remain no other alternative but that of Government ownership of railways, banks, and what not.

If Socialists of the Menshevik type (such as Mr. Norman Thomas, Mr. Morris Hillquit, etc., etc.) will bide their time, there will remain for them little else to do than complete bloodlessly the business their adversaries of yesterday and today have inaugurated. The growth of Federal power must, in fact, lead to some such end or to the despotism suggested by Mr. Alfred Smith, in the address delivered by him on February 7, to the members and guests of the Catholic Conference on Industrial Problems assembled at dinner in the Hotel Astor, New York City.

In an emergency such as the present, he contended, Democracy should "lay aside the red tape and the regulatory statutes," and adopt war policies. The question: "What does a Democracy do in a war?", he answered to his own satisfaction in the following startling fashion:

"It becomes a tyrant, a despot, a real monarch. In the World War we took our Constitution, wrapped it up and laid it on the shelf, and left it there until it [presumably the World War] was over." ¹⁾

Mr. Smith seems not to realize that this shelving of the Constitution is remembered by every intelligent American as a terrible nightmare, the memory of which the generation of those days finds it difficult to banish from its

mind. What we experienced was really "anarchy from above", resulting in all those overt acts the lower members of the official political hierarchy of a country are capable of when they realize their conduct may shield itself behind the "law".

Mr. Smith is right. We had despotism during the World War and, let us add, it favored Capital and all its evils. That a Catholic should wish to see Democracy turn tyrant, despot, and the Constitution wrapped up and laid on the shelf, seems unfortunate. Evil spirits are easily called into service; to lay them, to force them to return to the darkness from whence they came, is not merely difficult, but at times impossible.

Contemporary Opinion

The domestic allotment plan, the farm parity plan, or the Jones bill, as you may prefer to call it, fails to impress us as offering any help of consequence to real farmers. We have withheld judgment hoping we might be successful in finding the merit of the plan. It impresses us as another rear guard action by Congress against the farmers until the session is so far advanced that debt adjustment, refinancing, and other measures urgently needed cannot be introduced and passed.

Successful Farming¹⁾

The War Debts have been a major influence in bringing about the crisis; and even under the most favorable conditions their payment reduces the ability of the debtors to buy American goods. The slump has, however, assumed a magnitude far in excess, not merely of the annual payments, but of the total capital value of all the war obligations put together, and has brought far more complex and intractable influences into play which have produced chaos in the economic structure of the world. Throughout the Hoover year, when no debts were being paid, the process of deflation was proceeding apace; and though a settlement of the War Debts would encourage a more confident psychology, no one seriously maintains that it would cure the world's difficulties. All that can be said at the moment is that if they are resumed they will make matters worse, and put another obstacle in the way of any reconstructive plans.

The Economist²⁾

The "flood" of goods from countries with depreciated currencies is a complete myth. The contrary impression is produced by a few isolated examples of increased sales of relatively unimportant items, which are given a fantastically exaggerated importance by special inter-

¹⁾ Editor's Column. March 1933.

²⁾ War Debt Preliminaries. London, Feb. 4, p. 223.

ests. But if imports from depreciated-currency countries were a real menace, the advocates of higher tariffs might stop to ask themselves what it was that threw those countries off the gold basis. To a large extent it was the tariff policy of the United States. We insist on debt payment: we refuse to allow our debtors to pay us in goods; we compel them to pay in gold; this depletes their gold reserve and forces them off the gold standard; this makes us fear that they are going to flood us with goods, whereupon we raise our tariff further; this further depreciates the foreign currency, and so on. No recovery can be hoped for as long as this economic insanity continues.

*The Nation*¹⁾

American youth is on a strike. Too inexperienced to draft a bill of grievances, they [the youthful vagrants] have walked out. If we expect them to return home, if we hope to end the recruiting of the vagrant horde, we must set our house in order. We must provide wholesome recreation, education and facilities for cultural development. Better housing and the abolition of slums, decent living conditions in agricultural communities, an enriched school curriculum, parks, playgrounds and social clubs make the "home town" more attractive to a normal youth than any other place. Decent standards by "big brothers" of business and politics will prove an effective antidote to the glorification of bootleggers, second-story men and other racketeers. But not until America gets back to work will the youth, who comes with eager enthusiasm from high school or college, offering to society his keen, alert abilities, find a welcome for the precious things he has to give. The problem is confessedly difficult, but it is not mysterious. Only by repairing those economic, political and social defects of which we are already aware may we hope to demobilize the army of youthful vagabonds.

OWEN R. LOVEJOY,
*in Current History*²⁾

The condition of China has become, with the Russian Revolution and the economic crisis, one of the three chief world problems of the day. But of the three it is probably the least understood in the West, where we are too apt to envisage it in its superficial aspect, as a political problem created by the interplay of Sino-Japanese antagonism and Chinese political disorder. In reality, of course, the Sino-Japanese situation and the internal disorder are themselves part of a much wider and more fundamental question. Can this great country, comparable in geographical area rather to a continent than to a single power, build a modern state upon the foundations of its own civiliza-

tion? Will machine civilization alone, of all the alien elements which it has absorbed in its long history, prove beyond its digestive powers? A wise man said, "China is a sea that salts every river that flows into it"; but will train oil and salt water mix?

It is a problem to which none of the other countries of the world can be indifferent, for its repercussions have already affected them all, and if China fails in the work of reconstruction she will become not only a misery to herself but a menace to international peace.

EILEEN POWER,
*in The New Statesman*¹⁾

The 12th of this month (January) wife, daughter, and I motored to Oklahoma City to attend the annual State convention of the Farmers' Union, held in that place the 16th, 17th, and 18th.

For many months it has been the usual thing to see passenger trains speeding by with empty coaches and empty Pullmans. On this trip we met and passed a number of big transcontinental busses with not a single passenger in them.

Likewise, we found a noticeable decrease in the number of cars on the road. In the whole 1,500 miles there was no traffic interference.

The only method of transportation on the increase is hitch hiking. We never before saw so many men, women, and children with their worldly possessions in a ragged suit-case or in a bundle on a stick as we did on the trip this month.

On this 3,000-mile round trip, visiting at the filling stations, the hotels, and with farmers at meetings we held, I was impressed with two things.

First. The revolutions over the country are increasing in numbers, in size, and in quality. There are many States now where the courts have revolted. In a meeting I addressed in the auditorium of the Central High School, Oklahoma City, two district judges voluntarily came to the stage and announced there would be no more foreclosures in their courts until the prices of farm crops were reasonable. Such revolutions on the part of the courts are occurring all over the country. I found legislatures in open revolution passing moratorium laws that violate the terms of contracts. I found the farmers organizing by counties for the purpose of preventing sales of mortgaged property. In some instances these farmers have prevented these sales by force. In most instances by persuasion. However, in both instances it is revolution.

HON. ELMER THOMAS, of Oklahoma,
*in the Senate of the United States*²⁾

¹⁾ The Foundations of the Chinese Problems, Feb. 4, p. 133-34.

²⁾ Remarks on Farm Problems, Saturday, Jan. 28. Vide Congressional Record of this date, p. 2904.

SOCIAL REVIEW

CATHOLIC ACTION

With the intention of working towards a better understanding of the races, a group of university professors and students under the presidency of Cardinal Lienart, has formed at Lille, France, the "Association for the Fraternal Union of the Races".

Its briefer title is "Ad Lucem," using the first two words of its motto: "Ad Lucem Per Caritatem."

Catholic Action in the Missions was one of the topics discussed by the Ordinaries of the Belgian Congo and Ruando-Orondi, who met in a plenary conference at Leopoldville last fall under the presidency of the Apostolic Delegate, Archbishop Delle-Piane. Rev. Fr. Gregoire, Vicar Delegate of Katanga, brought out the timeliness of the question and for his points drew abundantly on the conference of Archbishop Sacotti, given last winter on "The Social Question in Mission Lands".

The assembly enthusiastically endorsed the proposals to further this activity in all Mission stations with particular attention to the centres, appointing a Social Service Secretary for each ecclesiastical territory with a General Secretary at Leopoldville.

National censorship of films which children are permitted to view is among the demands endorsed by the Catholic Teachers' Conference, held at Nottingham, England, after Christmas. The resolution declares:

"That this Conference of Catholic Teachers views with grave concern the latitude granted to children of school age, in allowing them access to all films of a doubtful or even harmful nature, and urgently calls for a stricter censorship of films for children."

Mr. H. Gill, of Liverpool, who made the motion, explained that a National Institute for the strict censorship of films was most urgently needed. Such a censorship would have to be independent of financial interests. It might help to secure the production of suitable adventure and other pictures for children based upon the many famous children's books.

Against the will of the people of Trinidad, a British colony in the West Indies, the Assembly voted to legalize divorce. And the Home Government sanctioned the measure in spite of the protests of the people. Consequently the Annual General Meeting of the Catholic Social Union of Trinidad, held at Port-of-Spain on January 24, decided to instruct its members to oppose at the polls the reelection to the Legislative Council of the island certain individuals who had led the fight for the introduction of divorce. The meeting adopted the following resolution:

"The Catholic Social Union of Trinidad authorizes Captain Cypriani (who had recommended action) to say in its name that every Catholic voter at the coming election should cast his vote against those who voted for the recently passed divorce bill."

More than a mere protest was voiced by the Association of Catholic Apothecaries of Bel-

gium at their recent annual convention, held at Charleroi. It was agreed that Catholic apothecaries would not:

1. Sell any articles or wares intended for the prevention of conception, and that all apothecaries of the country should be requested in a letter to adopt the same standard;

2. An effort is to be made to induce dealers in articles of the kind referred to to discontinue trading in such wares;

3. The campaign against the sale of contraceptives is to be undertaken in cooperation with Catholic physicians and the organizations of Catholic Action;

4. Catholic members of the Parliament are to be petitioned at once to obtain immediate passage of a law intended to prevent entirely the sale of such goods.

5. The Association is furthermore to work for the introduction of a course of pharmaceutical ethics in the universities of the country.

A two-day's conference for the Natives of the Mariannhill Vicariate was held late in December under the auspices of the Catholic African Union. Besides Religious Missionaries of Mariannhill, a number of members of other Religious Congregations, Fathers, Brothers and Sisters, participated, and likewise Native Brothers and Native Sisters. The laity, consisting of both men and women, were represented by teachers, catechists and farmers from all parts of the Mariannhill Vicariate.

The lectures delivered in the course of the conference dealt with spiritual matters, leadership, hygiene, agriculture and woman's work. There were, moreover, discussions on Catholic Action and the particular problems and activities of the C. A. U. The evenings were devoted to organized recreation. On one occasion, a drama, "The Martyrs of Uganda", was presented. On December 31, the golden jubilee of the founding of Mariannhill was celebrated, although in a modest way because of the existing depression.

LUXURY

While greyhound racing has recently experienced a setback in England through the decision that totalizators are illegal on greyhound racing tracks, the fact remains that conditions had encouraged the belief, in some quarters, this sport had become a permanent feature of the economic life of the nation. In 1932, therefore, seven new companies were floated to invest in greyhound tracks and electric hares and one to invest in the shares of its forerunners.

According to available figures some companies have a capital of 100,000 and more pounds. The Greyhound Racing Association has listed profits of 131,867 pounds. In other instances dividends of 100 and 125 per cent were declared. It is laudable the *Economist* should declare: "We do not regard the employment of any part of the Nation's capital resources for the expansion of the betting industry, at this juncture, as desirable either socially or financially." It warns investors that the industry is intensely speculative, and reminds them of the decision referred to, adding: "The attitude of local authorities is not uniformly friendly, and there may be increasing opposition to the indefinite expansion of greyhound racing, both on town-planning and on general social grounds."

STERILIZATION

How deep the chasm of a moral nature which separates the Catholic from a growing number of his neighbors, a paragraph, printed in the *Grand Rapids Press* under the caption: "Sterilization Operation Costs May be Lowered", indicates:

"Proposal that the \$6,500 annual cost of sterilization operations be reduced by \$1,500 by transferring that probate court activity to a private hospital and that the operations be performed by a single surgeon at a fixed fee, was made to the finance committee of the board of supervisors by Dr. Harmon C. Wolfe, coroner.

"Dr. Wolfe said he was responding to the invitation of Chairman Frank W. Peterson for suggestions as to ways county expense could be cut. He said his plan as arranged with a private hospital called for a flat fee of \$50 a case when not complicated by other ailments, as against the present cost of \$65 to \$70. The activity now is being carried on in regular hospitals with convalescent treatment in the county institutions."

CHRISTIAN TRADE UNIONS

In spite of the depression, the Christian Trade Unions of Europe are holding their own. Founded ten years ago, the German Christian Trade Unions of Czechoslovakia recently conducted a congress at Prague successfully. Besides the delegates, Archbishop Caspar, representatives of the social ministry and a large number of organizations and political parties attended. The number of members, 29,437 on December 31, 1931, had increased to over 30,000 in the meanwhile. The strongest of the affiliated unions are those of the textile workers and tobacco workers, and the building trades.

The Archbishop of Prague remarked in his address: "It is certainly also a matter of finding a solution for the question how the Unions take cognizance of the vocational organization of society, desired by the Holy Father. I. e., the organization of employers and employees of the same vocation into one vocational class or estate, and the cooperation of all for the common good."

EGALITARIANISM

While there are those who would keep women out of employment unsuitable to their sex and physical stamina, the Open Door International, which is to hold its Third Conference at Prague on July 24-28 of the present year, was organized with the intention of securing for woman the right "to be free to work and protected as a worker on the same terms as a man, and that legislation and regulations dealing with conditions and hours, payment, entry and training shall be based upon the nature of the work and not upon the sex of the worker. And to secure for a woman, irrespective of marriage or childbirth, the right at all times to engage in paid work, and to ensure that no legislation or regulations shall deprive her of this right." The call to the Prague conference declares, *inter alia*:

"Realize that the O. D. I. is not opposed to the regulation of industry, or to any legislation limiting the hours and improving the conditions of work, protecting the young from overstrain, forbidding altogether cer-

tain dangerous processes and materials: so long as these regulations are applied equally to both sexes.

"We are only opposed to the subtle attack upon the status of women as adult human beings, which is being made under the hypocritical mask of humanitarianism. And we are opposed to the mean attempt to thrust married women back to a position of economic dependence on the pretense that it is for their good. For we know that compulsory dependence is not good for any adult human being. It is a form of servitude."

RACIALISM

A very serious accusation is raised by a priest, who probably resides in Louisiana, against certain Federal agencies. His letter addressed to the Catholic Board for Mission Work Among the Colored People, and printed in the February issue of *Our Colored Missions*, relates the following circumstances:

"Our people [the Negroes] are still living. Yet, how?! The cane-cutting has brought them very little, less than one dollar a day. The Reconstruction Corporation has been registering the whites and gave work to many. The colored can not register here till way in January. I guess the work will be all over by that time. Would you believe that regular workers on the highways of State and Parish (all year jobs) were laid off one day and taken over by the Reconstruction Corporation the next day? So this is the way they provide jobs? Where are we going to stop? May the Lord have mercy on us!"

The journal referred to quotes furthermore from an editorial printed in the *Evening Post* of New York on December 30, of last year, discussing the conditions from which Negro workers on Government jobs suffer. The article declares *inter alia*:

"Independent investigations have shown not only that these men [Negroes] work from 12 to 16 hours a day, 7 days a week, but also that many of them are mulcted of their wages of \$1.25 a day by a trick commissary system under which they are required to buy goods to the value of at least \$4.50 a week and are charged that sum, whether they buy that much or not."

UNEQUAL DISTRIBUTION OF WEALTH

The words of the Encyclical *Quadragesimo anno*: "Every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society," finds an illustration in figures compiled by the *N. Y. Journal of Commerce*, a quasi semi-official Wall Street publication. They demonstrate the sums paid year for year in dividends and interest during the past two decades to the owners of stocks and bonds:

Year	Payments	Year	Payments
1913	\$1,777,000,000	1923	\$4,085,000,000
1914	1,788,000,000	1924	3,840,000,000
1915	1,865,000,000	1925	4,086,000,000
1916	2,135,000,000	1926	4,391,000,000
1917	2,389,000,000	1927	5,570,000,000
1918	3,029,000,000	1928	6,028,000,000
1919	3,189,000,000	1929	7,584,000,000
1920	3,415,000,000	1930	8,572,000,000
1921	3,342,000,000	1931	8,220,000,000
1922	3,299,000,000	1932	6,030,000,000 ¹

It must seem astonishing that in no two years in American history have interest and dividend payments exceeded those of the depression years 1930 and 1931. In fact, the three depression years, 1930, 1931 and 1932,

¹) First 10 months.

will show payments 90% as great as the whole war decade, 1913 through 1922, which included war prosperity and the post-war boom.

CAPITALISTIC MANIPULATIONS

Speaking in the Canadian Parliament, Henri Bourassa, well known French Canadian Independent, charged a combination of interlocking interests existed in Canada which had imposed itself on the lumber business and bankrupted eight or ten "honestly established" small lumber companies in the Province of Quebec.

Mr. Bourassa also quoted "one of the most important business men in Montreal" as having admitted to him that he knew of not a single large enterprise in Canada which, in one way or another, was not built upon fraud, fraudulent purposes or watered stock.

TAXATION

The plan for the Interstate Conference of Legislatures to secure a better co-ordination of the revenue systems of the Federal Government and of the forty-eight states, held at Washington on February 3. and 4., was termed a "splendid idea" by Franklin D. Roosevelt just prior to the expiration of his term of office of Governor of the State of New York. It has, on the other hand, been called "a hopeful innovation" by the *N. Y. Herald Tribune*, in the issue of January 19. of this year. The editorial declares:

"It is an excellent sign that the problem of conflicting taxation should be receiving special attention from the American Legislators' Association. This association, which includes all the members of the state legislatures, has called an interstate conference to meet in Washington. . . ."

"The present situation with respect to overlapping taxation is bad enough," declares the editorial just referred to, "but with each one of our separate sovereignties grasping ravenously at every attractive source of revenue within its reach it will soon become unendurable. 'Roughly speaking', to quote from 'State Government', the official organ of the American Legislators' Association, 'the states can tax everything except imports, and the Federal government can resort to every known means of taxation, possibly except the taxation of real estate. And if we are not careful both the Federal government and all of the states will.'"

Whether the Interstate Conference will succeed in making a worth-while beginning to solve this important problem remains to be seen.

COOPERATION

There are 1,452 co-operative associations in Canada with an aggregate membership of 525,216 according to the latest report of the Canadian Government Department of Labor. The associations are grouped under two main headings, marketing and purchasing. The 803 marketing associations have a membership of 374,516 and the membership of the 467 purchasing associations is 49,361.

Credit and savings societies operated on a co-operative basis number 13 with a membership of 48,254, of which 46,000 are residents of the Province of Quebec. There are 92 Community Hall Societies, 86 of which are located in the Province of Saskatchewan with a total

membership of 5,749. Miscellaneous societies number 77 with a membership of 47,336. Among the marketing associations 362 are for the purpose of marketing live stock; 18 are organized to sell sheep and wool and 113 for marketing dairy products.

The Fourth Conference of the International Co-operative Women's Guild will be held in London on Thursday and Friday, August 17th and 18th, 1933, prior to the Congress of the International Co-operative Alliance. The official announcement declares:

"The Conference is likely to be of unusual interest. It will meet in the homeland of the Consumers' Movement and of the Guild Movement, and its meeting will coincide with the 50th jubilee year of the English Guild. It will take place in the midst of world events that are daily calling to women to use their new-won freedom (!) in untiring efforts for world co-operation. It should prove an opportunity to show what co-operative organization among women has done and can do for women, for the Movement and for the world. The agenda will include the 3 important questions of

"1. The Methods of Supply that Co-operative Women want. 2. Co-operation and Women's Freedom: The place of the Co-operative Movement in Woman's struggle for the improvement of her daily life. 3. The Next Step toward World Peace."

TREE-CULTURE

Since the Canadian Government instituted a tree-planting division in 1901 under the administration of the Department of Interior (recently transferred the work to the Department of Agriculture), a total of 117,225,936 trees have been distributed free to farmers in the Prairie Provinces. Of this total 115,190,070 were deciduous or broad-leaved trees and 2,035,866 were coniferous or evergreen.

Sufficient seedling trees to establish shelter belts have been sent out from the Canadian Government Forestry Stations at Indian Head and Sutherland, Saskatchewan, to as many as 6,000 farmers every year for the past thirty years, or an average of about 4,000,000 trees per year. In addition to the free distribution, millions of trees have been sold in the Prairie Provinces—Manitoba, Saskatchewan and Alberta—by owners of private nurseries. The result is that many thousands of prairie farm homes, which formerly stood out on a somewhat bare and unrelieved landscape, are now sheltered by girdles of stout trees, which not only serve as windbreaks, but help to conserve the moisture and make a decided contribution to the attractiveness of the surroundings.

COST OF DISTRIBUTION

From 55 to 60 cents out of every dollar the consumer pays goes for distribution costs, according to Carl Fast, merchandising counsellor to New York retailers. In 1870, distribution costs were only 30 cents of the consumer's dollar.

The census of distribution in 1930, Fast declares, showed 1,500,000 stores, or one store to each 80 people. "It is thus plain," said Fast, "that the basic cause of our costly distribution is too many stores. Authorities agree that if we had half a million fewer stores, we would greatly increase the total volume of goods sold, since the lowered price would give consumers more buying power."

St. Joseph's Beneficial Society, of Cleveland, O., 75 Years Old

On January 29th last, the Church of the Assumption, corner West Thirtieth and Carroll Avenue, Cleveland, Ohio, presented an inspiring scene when at a solemn High Mass, celebrated by the Spiritual Advisor, with clergy assisting, Saint Joseph's Beneficial Society celebrated its Diamond Jubilee. From the sanctuary railing to the rear wall a solid phalanx of devout men filled the entire church. Amid a wealth of festive streamers and a profusion of bright electric bulbs the high altar stood out with the legend "Saint Joseph's Society" and the two dates "1858" and "1933", marking the span of the three-quarters of a century of its existence.

Seventy-five years ago this benevolent, or mutual aid, society was organized by the Reverend F. X. Obermueller, on January 1st, 1858. It was originally known as "Saint Joseph's-Unterstützungs-Verein" and had a threefold object:

1) Promotion of the glory of God; 2) the fostering of the love for one's fellow-man; 3) mutual protection of the temporal and spiritual interests of the members in health, sickness and death.

The first 28 members of this organization were sturdy Germans representing various sections of Central Europe. There were Badenese, Alsatians, Bavarians and Prussians from the region of the Moselle and the Rhineland. Though their dialects of the Teuton tongue differed considerably, still they had the same faith and received the same Sacraments and looked up to the same ecclesiastical superiors. Encouraged by the zealous and energetic Father Obermueller they resolutely banded together and bravely determined to carry out the noble ends for which Saint Joseph's Aid Society had been organized.

All the members were obliged to take turns in looking after the sick brethren of the society. Every month in rotation a committee of three were appointed, whose duty it was to visit the stricken members in their respective district. Two visits to the sick were to be paid every week by each member of the committee of three. This amounted to some 24 sick-calls per month, and totaled almost 300 per year. What a noble record for the Society in the performance of such a corporal work of mercy! The financial allowance for members in case of sickness was small at first. The death benefit in the beginning amounted to \$12.00, two of which were set aside for Masses for the repose of the soul of the deceased. The surviving widow usually received 25 cents from each member. As times grew better and more prosperous these contributions were increased.

Monthly allowances became weekly and were raised as high as \$5.00 per week. During the past 75 years Saint Joseph's Society paid upwards of \$85,000 in behalf of its members when sickness and death visited them.

Another beautiful manifestation of charity was the custom observed by Saint Joseph's Society of placing a night watch of two men at the bedside of a brother seriously ill, thus affording often much needed relief and rest to an overworked mother surrounded by her children.

Three years after the founding of Saint Joseph's Aid Society the Civil War broke out. A very edifying by-law was added to the constitution in 1862, when the organization agreed that the wives of members drafted for service in the Civil War, should receive the same allowance and benefits as real widows. As good fortune would have it, only two men, Conrad Marquard and John Löhr, both immigrants from Baden, were drafted for actual service.

Under the constitution of the Society, all the members were bound to attend the funeral of a deceased member. The burial was made very impressive outwardly by the attendance of a brass band, which, according to the rules of the society, was to head the procession. It was always an inspiring sight to see Saint Joseph's Society turn out on such an occasion. After the services in church were over, the members, decorated with their society scarfs, which they wore around the neck, over the shoulders and pendant on both sides, formed ranks. In the midst of the marching men a sturdy member held aloft a handsome banner, displaying a picture of Saint Joseph and the inscription of the Society's name in German. To us youngsters this banner, waving majestically in the wind with the strong-armed flag-bearer holding it aloft, and the two men at his side grasping the tassel of their respective cord leading to the top of the banner for the purpose of steadyng it in a fluttering wind, was always an object of intense interest. Then when the band struck up a solemn dirge and the men began to march in measured step to the rhythm of the music, with the banner waving in the air, our youthful hearts were stirred to the height of enthusiasm.

There was a good sprinkling of Germans from Franconia among the members of the society. Of the various tribes in the Fatherland these Teutonic Franks have a keen appreciation and love for music. Whenever they set out on a pilgrimage in the old country the brass band accompanies them and enlivens their devotion with solemn and stirring strains. It was owing especially to the efforts of such music-loving Germans that in the latter part of the 1850's a very creditable brass band came into existence in Saint Mary's parish among the sons

of the married members of Saint Joseph's Society. It was known by the name of "Aurora Band" and turned out on all festive occasions. While the boys played, their fathers, with pardonable pride at the sight of their young hopeful sons, kept step to the inspiring strains. Besides solemn dirges and funeral marches played on the occasion of burials, their repertoire contained also all the popular civil war tunes and marches, and thus helped to keep up enthusiasm for the preservation of the Union during the gray days of the Rebellion.

In 1865, when, after the assassination of President Lincoln, his body was brought to Cleveland and exhibited to public view before burial in Springfield, Illinois, Saint Joseph's Society, with their sons in the "Aurora Band", marched to the Public Square to pay their tribute of patriotic respect to the remains of the great liberator.

Saint Joseph's Society was very fortunate in having at all times efficient directors and able spiritual advisors. Father F. X. Obermueller, its founder, was a most remarkable man. Born at Schwarzenberg in the Tyrol, Austria, he emigrated in 1844 as a young man of 34 years to this country, and was ordained by Bishop Henni for the diocese of Milwaukee in 1846. Having made the acquaintance of the Sanguinist Fathers in the old country, he obtained permission from his Bishop to join them. Accordingly he came to Ohio and under the direction of Very Rev. S. Brunner, the American Provincial of the Community of the Precious Blood, engaged in pastoral labors in New Riegel, Tiffin, Fostoria, Thompson, and adjacent stations. In 1850 he returned to Wisconsin, laboring two years in the diocese of Milwaukee; in 1852 he departed for his native country, where he labored in the cure of souls for 4 years. In 1856 he returned to the U. S. in company of the Very Reverend S. Brunner, and was appointed by him in February, 1857, to a pastorate in Mercer County, Ohio, and to a professorship in the Sanguinist College, then at Gruenewald, in the same county.

The very next fall he was sent to Cleveland by his superior to take charge of Saint Mary's Church of the Assumption, Sept. 12, 1857. At that time the congregation still worshipped in "Saint Mary's on-the-Flats", at the corner of Columbus and Girard Streets, which was the first Catholic church in Cleveland, having been completed and blessed November 7, 1840. When the diocese of the same name was established in 1847 it became Bishop Rappe's first Cathedral and was in use as such until the new one was completed, November 7, 1852. Thereupon the old building on the Flats was taken over by the German-speaking Catholics in Cleveland, November, 1852, and used as their parish church, until Saint Peter's parish was organized February 17, 1853, on the East

Side, and Saint Mary's later, on the West Side. Sunday services were held regularly by Father Obermueller in Saint Mary's on-the-Flats. Among the infants he baptized there, was myself (November, 1859). In later years I always esteemed it a special grace and privilege to have had the saving waters of regeneration poured over my infant brow in Cleveland's pioneer Catholic church by the saintly Father Obermueller. It was he who introduced the Third Order among the married ladies of Saint Mary's congregation in those early days and had my good mother dedicate me and my younger brother to God's service, even before we were born.

After the death of the Very Reverend S. Brunner, Father Obermueller severed his connection with the Community of the Sanguinists and, in August, 1861, was sent by Bishop Rappe to Norwalk to take charge of Saint Peter's there, with Peru and the adjacent places as missions (1861-1865). But he was soon reclaimed by Bishop Henni and appointed to pastoral work in his diocese. In 1871 he became affiliated with the diocese of La Crosse, upon the invitation of the Most Reverend M. Heiss, its first Bishop, whose intimate friend he was for many years. Enfeebled by strenuous work and advanced age he was now assigned to the chaplaincy of Saint Rose's Convent of the Franciscan Sisters at La Crosse, where he spent the declining period of his life. Full of years and merit he died June 12, 1886, just 40 years after his ordination. His remains were buried in the nearby cemetery on the banks of the Mississippi, where they now rest, awaiting the day of a glorious resurrection.

Another outstanding director of Saint Joseph's Aid Society was Reverend Stephen Falk, who in 1862 took charge of Saint Mary's church and its various organizations. Born in Kirchzarten bei Kappel, Baden, he emigrated after the revolution of 1848, to Ohio, was ordained at New Riegel in 1853, labored as a member of the Sanguinist community until Bishop Rappe persuaded him to join his diocese and engage in much-needed missionary work under his direction. Besides building St. Mary's church and enlarging the school, he developed Saint Joseph's Aid Society to a high degree of prosperity. Under his direction the abundant funds, which accumulated in the treasury of the organization, were loaned out to members of the society when in need, at a reasonable rate of interest, thus saving them from the clutches of loan sharks, who in those days often demanded an exorbitant, usurious interest. For 18 years Father Falk directed the spiritual and temporal affairs of the organization most successfully. It was under him that the weekly allowance in the period of sickness was raised to five dollars.

When he heard that Bishop Gilmour was in

quest of a location in Cleveland to hand over to the Jesuit Fathers, for the purpose of starting a college for boys, this good priest very generously offered his parish for this most laudable purpose, the parish at that time being a perfect parochial plant, consisting of church, school and rectory, and free from the last dollar of indebtedness. After resigning in 1880, Reverend S. Falk withdrew to French Creek in Lorain County, where he labored most faithfully another period of 19 years, building a large school, teachers' residence and a handsome brick church. At his death in 1899 every dollar was paid, and, besides, a handsome amount left in the treasury for a new pastoral residence, which, however, he refused to build for himself.

He died a most edifying death on August 26, 1899, after a long life of 74 years, forty-seven of which he had spent as priest in the diocese of Cleveland, laboring most faithfully for the temporal and spiritual welfare of those committed to his charge. He was buried near the circle in Saint Mary's cemetery in Cleveland, where a plain, dark granite monument marks his last resting place alongside the grave of his mother, to whom in life he was filially devoted. In his day he had laid out this burying ground, which Father Obermueller had purchased about the year 1860. Father Falk very appropriately was laid to rest there in the midst of so many graves of the old charter members of Saint Joseph's Benevolent Society and sturdy pioneers of Saint Mary's parish, whom he had served so well in life.

After the resignation of Father Falk in 1880 the spiritual directorship of Saint Joseph's Society was taken over by the Jesuit Fathers from Buffalo; the first among them was Rev. M. Zoeller, from 1880-1886, followed by Rev. J. B. Neustich (1886-1894), Rev. V. Scheppach (1894-1908), Rev. Hartman (1908-1911), Rev. Meschenmoser (1911-1923), and Rev. A. M. Hackert (1923-1932). Under the superintendence of these zealous Jesuit priests, who now have been in charge of Saint Mary's parish fifty-three years, Saint Joseph's Society flourished spiritually and temporally, and became an outstanding blessing to the Catholic community on the west side of the river.

In 1870 a new branch of Saint Joseph's Benevolent Society was formed, when thirty-three members separated and founded Saint Stephen's Aid Society, taking with them the sum of \$534.00.

Another branch of Saint Joseph's Society was inaugurated in 1884, when twenty-five members separated and started Saint Michael's Benevolent Society with an initial treasury of \$491.62.

All of these organizations are still functioning and flourishing, but none as long as Saint Joseph's Men Society of Saint Mary's Church,

which can look back upon three quarters of a century and has now rounded out a glorious arch of seventy-five years in the performance of genuine religion and works of charity for the "glory of God", the "good of their fellowmen", and the "advancement of the temporal and spiritual welfare of all the members".

May Saint Joseph's Benevolent Society continue its merciful work of mutual aid and prove an imperishable monument to the noble-minded founders and pathfinders of "Catholic Action" in pioneer days.

To the heroic priests who founded St. Joseph's Society and labored to preserve and develop it; and to the brave Catholic men who signed its first Charter, as also to the loyal members of subsequent years, we offer the tribute of our unstinted admiration and cheer them in the words of Holy Writ (Eccl. 44, 14.): "Their glory shall not be forsaken, their bodies are buried in peace, and their name liveth unto generation and generation. Let the people shew forth their wisdom, and the church declare their praise."

RT. REV. NICHOLAS PFEIL,
Cleveland, Ohio.

A German priest is reported to have labored with great zeal among the Negroes of Baltimore in 1850 by the *Katholische Kirchenzeitung*, edited by the distinguished convert Prof. Oertel. A pertinent item, reprinted from that weekly by the *Wahrheitsfreund* of Cincinnati in its issue of April 25 of the year named, reads:

"Baltimore, April 7th, the Most Reverend Archbishop administered the sacrament of Confirmation to 51 colored persons in St. Francis Chapel (Richmond Street), of whom a considerable number were first communicants.

"A German priest, Rev. Thaddaeus Anwander, devotes himself with untiring zeal to the cure of souls among the colored Catholics, the direction of the Colored Sisters of Providence, and the instruction of youth. Due to his zealous endeavors many Negroes are brought into the Church which alone can lead men to salvation. On the occasion mentioned the Most Reverend Prelate delivered an appropriate sermon. We wish the little congregation of St. Francis prosperous growth and the good priest much blessing upon his labors, which are equally arduous and pleasing to God."¹⁾

Father Anwander was at that time stationed at St. Alphonsus Church, and from there attended St. Francis Chapel. That his labors among the colored people were blessed with a measure of success seems to be borne out by the item quoted. Fr. Anwander, according to Reiter's *Schematismus*, was born in Mindelheim in Bavaria, in the diocese of Augsburg; having entered the U. S. January 8, 1845, he was ordained to the priesthood December 6, 1848.²⁾

1) Loc. cit., p. 402.

2) Reiter, E. G., p. 22.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Willibald Eibner, New Ulm, Minn.
 First Vice-President, Hy. B. Dielmann, San Antonio, Tex.
 Second Vice-President, Fred A. Gilson, Chicago, Ill.
 Third Vice-President, Michael Deck, St. Louis, Mo.
 Fourth Vice-President, Mrs. S. C. Wavering, Quincy, Ill., Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, George Korte, St. Louis, Mo.
 Marshal, Michael Weisskopf, St. Paul, Minn.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John L. Jantz, Detroit, Mich.; John L. Sebald, Baltimore, Md.; Chas. Knetzer, Peoria, Ill.; John A. Suellentrop, Colwich, Kas.
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and the following five members-at-large: H. Dittlinger, New Braunsfels, Tex.; Chas. F. Hilker, Fort Wayne, Ind.; Geo. B. Doerger, Cincinnati, O.; Jos. M. Haider, East St. Louis, Ill.; and Frank Saalfeld, Gervais, Ore.
 Hon. President: M. F. Girten, Chicago, Ill.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

Fundamentals of Christian Solidarism

Economic developments since 1913 have emphasized the close and natural interdependence of the United States and Latin America and the story of their developing commercial relationships provides an especially clear demonstration of the dictum that "trade is not war but a process of exchange" -----.

Theodore Roosevelt, then Governor of Porto Rico, called attention to this factor in an address before the recent Pan-American Commercial Conference in Washington when he said: "An economic survey will show that in the vast majority of instances we (Latin America and the United States) will contribute to each other's growth. Our products from the United States, in most instances, do not compete with those of the Latin American countries, and your products are needed by us. Our country is becoming, as the years pass, devoted in ever greater measure, to manufacturing. The Latin American countries, though there are many and great manufacturing interests, are predominantly agricultural, or producers of raw material. We of this hemisphere need one another."

Even a casual study of our Latin American trade will bear out the accuracy of Governor Roosevelt's contention. Since 1913, exports of the United States to Latin America have had an average value of approximately \$727 million annually. Some two-thirds of this export trade consists of manufactured goods which are vital-

ly necessary to the development of Latin American countries -----.

The degree of our actual dependence upon Latin America for supplies is remarkable. Thus, practically all our coffee comes from Brazil, Colombia, Venezuela, Mexico and Guatemala; a considerable part of our sugar is imported from Cuba; Venezuela, Colombia and Mexico are supplying us with crude petroleum; virtually all our imports of refined copper are from Chile; all our imports of quebracho wood for tanning come from Argentina; over one-half of our sisal for binding twine is imported from Mexico; slightly under half of our cocoa and cacao beans come from the Dominican Republic, Brazil, Ecuador and Venezuela; and large proportions of our imported lead ore and nitrate come from Mexico and Chile respectively. In addition, we obtain, in greater or lesser quantity, hides and sheep skins from Argentina and Uruguay, copper, lead and vanadium from Peru, copper and lead from Mexico, tin and tungsten from Bolivia, industrial diamonds from Brazil, and emeralds from Colombia. No less than sixteen of the countries of Latin America supply some of the forty raw materials regularly imported by the steel industry of the United States.

Thus, it is clear that the economic interests of Latin America and the United States are closely connected and the progress of both regions requires the freest practicable interchange of products which are naturally complementary.

The Index¹)

A Phase of Cultural Retardation Under the Depression

The American people ere this did not, with the exception of the men and women of the South, realize to what extent calamities or catastrophes may retard the progress of culture. The greater part of the nation was confirmed in the conviction that progress proceeded on a straight line and an almost even path, as it were. For the first time in the history of the United States the entire nation is now experiencing the meaning of retardation of cultural endeavors due to a catastrophe, in this case the Great Depression.

One part of this problem was discussed by Mr. William A. Boerger, County Superintendent of Schools at St. Cloud, Minnesota, on the occasion of the annual convention of the Department of Rural Education, N. E. A., which met at Minneapolis on January 27. His particular subject was the "Effect of the Present Economic Situation on Rural Schools".

While Mr. Boerger admits that not all rural schools are equally affected, all, he says, "are facing a real danger which can be expressed in

¹) March, 1932. Publ. by the N. Y. Trust Co. pp. 45, 47, 48, 49.

a few words: from 50 to 60 percent of the taxes have not been paid!" Adding:

"No matter to what extent we may economize and cut down expenses, there is a limit beyond which even rural teachers will not go, and that limit is reached when they can no longer draw their salaries. Add to this the fact that there has always been considerable local jealousy of the teacher because he receives an amount of money in cash at the end of each month considered amazingly large. And the further fact that even in our own county the willingness of teachers to serve at reduced salaries must eventually create the impression that, because of their devotion to duty and loyalty to their profession, they will submit to still greater reductions. Nor should it be overlooked that at this very time there are in the State of Minnesota alone more than two thousand teachers applying for schools which they offer to teach for less than the already reduced salaries. To cap it all, consider that at this very hour a frenzied State Legislature is seriously considering to close down our teachers colleges and to turn them into eleemosynary institutions. All this, together with other conditions, is bound to create a situation which cannot be overcome by mere gesture."

After considering a number of other features of the rural school problem, Mr. Boerger continues:

"We shall not succeed in establishing full confidence in rural education unless we bring about two important changes. Firstly: we must completely reshape at least one feature of our rural program. There are still a number of men and women engaged in teaching who believe the rural school successful only to the extent to which it approaches the city school, both as to operation and the methods of instruction. I, on my part, desire to emphasize that if this course is persisted in, we will estrange the people to a still greater extent from the rural school. Schools exist for the good of the community, and the rural school must be intimately joined to rural interests. This means, primarily, that it must fit its pupils for the community, in which it is situated, or some similar community elsewhere."

Mr. Boerger's opinions are of special value for the fact that he has served Stearns County, Minnesota, as its Superintendent of Schools for twenty-two years. He is known to the members of the C. V. as the President of the Catholic Staatsverband of Minnesota and an active member of the Committee on Resolutions of our annual conventions.

Church Tower Music

This spiritually and culturally significant custom of former days may be firmly established in our country, should a few more pastors next Christmas join with those who have already inaugurated this attractive feature of the annual celebration of the birth of Christ. For we have now discovered the Rev. C. H. Winkelmann, St. Louis, to whose effort in this direction our February issue referred (p. 365), not to have been the only priest who attempted to revive the beautiful old practice of proclaiming last Christmas from the church tower in musical notes the message of Holy Night.

A copy of *St. Mary's Quarterly*, official organ of St. Mary's Church at Cleveland, Ohio, received by us while the issue of *Social Justice* just referred to was still in press, tells of

Christmas hymns having been broadcast from the tower of this church from December 25. last to January 2. of this year. And not for the first time; it seems the practice was introduced the previous year, and found so much favor that the money necessary to defray the expense of repeating the innovation was raised by voluntary contributions. The technical means adopted for the purpose of this broadcast were most ingenious.

An amplifying system was installed in the tower of St. Mary's Church, consisting of an electric phonograph and pick-up, powerful amplifiers, suitable horns and a supply of appropriate records. The amplifiers increased the volume of the weak electrical current produced by the phonograph pick-up in a powerful manner. From the control room in St. Mary's church tower the amplified electrical currents passed through special electrical circuits up into the tower, where the loud-speaking horns were located. The reproducer units again converted the currents into mechanical vibrations which produce sound. Of course, an accurate adjustment between all operating parts is absolutely necessary in order that the very loud music may be clear and reproduce faithfully the original record.

Regarding the results obtained, *St. Mary's Quarterly* reports:

"On quiet evenings these beautiful musical reproductions of Christmas hymns could be heard at a distance of at least two miles from St. Mary's Church. They were clearly audible in homes although windows and doors were closed. Sick people, invalids, and others confined to their homes were enabled to obtain a good deal of pleasure from this Christmas music resounding from the tower of St. Mary's Church, so expressive of the spirit that animates men of good will at this season of the year."

The pastor of St. Mary's Church, Rev. Aug. M. Hackert, S.J., would, we are quite certain, willingly convey to priests and others interested in establishing this old custom of Church tower music in our country the details of the technical features of this interesting broadcast.

Credit Union Notes

Interesting comment is added to the report on St. Joseph Parish Credit Union, of Conway, Ark., received through the courtesy of Rev. Joseph Poblescheck, C.S.Sp., pastor of the local congregation. Under the head of "special experiences," one of the features of the C. B. questionnaire, the writer reports:

"Lack of appreciation of the Credit Union's chief object. Depositors want big returns. We must inculcate the Christian spirit of cooperation for the common good...."

The difficulty encountered is a common one; a difficulty, moreover, Catholic C. U.'s have a special mission to help overcome. Particularly the associations formed among members of the C. V., or under their auspices, should conscious-

ly and consistently foster the spirit of co-operation and the correct attitude towards profit from C. U. deposits.

* * *

The Conway C. U. increased its membership from 21 to 65 within little more than a year. Established January 3, 1932, with share deposits of \$240.00, it has witnessed the growth of this item to \$1682.00. These figures are creditable indeed in view of the hardships encountered by the people of Arkansas, victims for a number of years of floods, drouth, insect plagues that devastated cotton and corn, exceedingly low prices for crops, and bank failures. Under normal conditions the figure of the share deposits would unquestionably be four times as high.

The union granted 14 loans, of which 5 are still in force. The most unusual of those listed is for \$180.00 allowed a student to enable him to attend a Summer School in New York. Two others are recorded as typical of the association's operations: one for \$250.00, intended to permit a member to engage in business, the other for \$65.00, granted to permit payment of taxes.

This association had the misfortune of having \$320.00 of its funds withheld in a closed bank; as a result no dividend was declared, although payment of a 6 percent dividend had been contemplated.

* * *

Under the Minnesota law Credit Unions may accept both share deposits from members and deposits on savings accounts from non-members. Hence it is that St. Agnes Parish C. U. of St. Paul, organized May, 1930, with 23 members and \$84.00 as share deposits, has at present, besides its 76 members and \$1361.43 share deposits, 252 school children as savings depositors who in 2½ years have placed with the association no less than \$1700, and now have \$1165.00 to their credit.

At the end of 1931 the union declared a 4 percent dividend on shares and savings deposits, and for 1932 the same dividend on savings but 5 percent on share deposits. Altogether 68 loans totaling \$6660.00 have been granted, 36, amounting to \$2680.00, being in force at present. Loans were allowed for the payment of school books and school attendance fees, doctor's bills, rent, taxes, clothing, coal, interest on mortgages.

A number of members of the C. V. are affiliated with the union, which was organized on their initiative.

* * *

While the Central Verein Credit Union of Michigan, operating in Detroit, was in a position to declare a dividend of 6 percent or more at the close of 1932, the share-holders at the annual meeting voted unanimously to place the entire earnings for the year in the Reserve Fund. Prudence and the desire to increase the usefulness of the C. U. dictated this decision. The association had declared dividends of 6 and 4 percent respectively for 1930 and 1931.

The character of service the C. U. is rendering is illustrated by the following incidents. At present it

is financing one of the oldest societies in Detroit, affiliated with the C. V., whose funds are in a closed bank; it saved a member's business from foreclosure; granted a loan to an elderly member, enabling him to finish additional rooms in a building he owns, with the intention of providing him with a little income in his old age; besides it paid off numerous loan sharks, who were charging their victims interest rates of 40 percent and more.

Organized Jan. 27, 1930, with 13 members and \$204.00 in share deposits, the Union at present numbers 103 members with \$4,799.82 on deposit. As the Treasurer, Mr. John L. Jantz, member of the Board of Trustees of the C. C. V. of A., informs us, "many of the shareholders were obliged during 1932 to withdraw their deposits because of bank failures and other reverses." Nevertheless the association, as indicated, had a profitable year. The total of loans granted is 54, of which 28 are still in force.

* * *

The "statement of condition of Holy Trinity Credit Union" of La Crosse, Wis., issued at the close of 1932, lists the assets of this association as \$2,306.95.

While \$280.50 were invested in stocks and bonds, outstanding loans accounted for \$1770.50, while cash in bank totaled \$255.95. A dividend of 6 percent was declared. The association was incorporated March 11, 1931.

* * *

Mr. Frank J. Dockendorff, General Secretary of the C. V., forwarded to us statements concerning the following associations operating in La Crosse:

Postal Employees C. U.; Municipal Employees C. U.; Fire Department C. U.; Bodega C. U., organized by the Bodega Lunch Club; Modern Laundry Co. C. U.; Telephone Corporation Employees C. U. and Northern States Power Co. Employees C. U.—These 7 associations, none of which has been in operation over 2 years, control assets in excess of \$28,000.00,—evidence of the possibilities the C. U. offers.

* * *

During his recent visit to a number of credit unions and their conventions, Mr. Edward A. Filene, Boston merchant and philanthropist, and generous sponsor of the C. U. movement in the U. S., was the guest of honor at a banquet tendered him January 28 in St. Louis by the Missouri Credit Union League. The Director of the Central Bureau, Mr. F. P. Kenkel, delivered the address of introduction, recognizing the eminent service rendered the movement by Mr. Filene, and also depicting the sustained interest in co-operative thrift and loan associations evidenced by the C. B. Rev. C. H. Winkelmann, pastor of St. Francis de Sales parish, in which an active C. U. flourishes, pronounced the invocation.

The Assoc. Director of the Bureau, Mr. Brockland, was among those presented to the audience, while the services rendered the movement by the Bureau and interested members of Catholic Credit Unions in St. Louis were recognized both by Mr. Filene and Mr. Roy Bergengren, Secretary, the C. U. Nat. Extension Bureau. Mr. Wm. F. Rohmann and Mr. P. Maes, Treasurer and President of St. Andrews' Parish C. U. respectively, had been active in arranging the banquet, as well as in fostering the movement. The parish C. U.s of the city had reserved a number of tables at the banquet.

Mr. Filene was also the guest of St. Andrew's Parish C. U., St. Louis, at their annual meeting, Jan. 27. Five hundred school children, of whom 370 are members of the association, sang a song dedicated to Mr. Filene and one of the group delivered an address of welcome. Mr. Filene responded with an address expressing his appreciation of the program and the progress so large a group of children were making in systematic saving.

A photograph of the guest of honor and the children was presented to Mr. Filene, a memento of one of the most unique C. U. gatherings ever attended by him.

* * *

After his return to Boston, Mr. Edw. A. Filene expressed to us both his appreciation for our share in the St. Louis meeting and

"... even more particularly for the long continued publicity for co-operative credit carried on for so many years by you and your organization. It has been of the greatest value in enabling us to lay the foundation for our Credit Union Movement, and in building up the strong and healthy organization which our Credit Unions have developed into."

Mr. Filene is confident that much new enthusiasm and interest in the Credit Union Movement will result from the nine meetings in eight Middle West States, which were the chief features of what has come to be known the "Credit Union trip" undertaken by him and his associates.

Gifts of Wearing Apparel a Boon to Missions

The assistance of numerous individuals and societies made it possible for us, in spite of existing conditions, to ship on January 26 a considerable amount of clothing intended for Indians, Mexicans, and in one instance for German settlers in the wilds of Western Canada. Of a total of 16 bales, 10 were consigned to Indian Missions, 4 to priests and Sisters working among Mexicans in Texas and New Mexico, and 2 to Saskatchewan.

Appreciation for these charitable gifts was generously and warmly expressed by the missionaries to whom they were addressed. The Benedictine Father Justin, writing from South Dakota on February 2 declares:

"Everything contained in the bale you have sent us was a big help and came at a time when we were sorely in need of assistance. We must provide for so many children that we wouldn't know what to do—money is of course very scarce—except for such help coming to us from afar. In fact, we would be unable to manage at all."

Similarly, Rev. Fr. Boniface, O.S.B., stationed in North Dakota, assures us:

"I gratefully acknowledge the receipt of one bale of clothing. I am pleased with the articles because they are in good condition and will, therefore, prove serviceable both to the little ones and to the adults."

Regarding two bales of clothing received by him, Rev. Jos. P. Melchiors, S.J., of Holy Rosary Mission, in South Dakota, says:

"Their contents will prove invaluable to me in providing for the wants of my poor Indians. Many of

them have had a hard time of it this winter, especially during the past four days when the temperature was around 30 below zero every night. Now, thanks to you, I shall be able to help them once more."

While the severe weather referred to by Fr. Melchiors prevented the Fathers of the Sacred Heart of Jesus, likewise engaged in Missionary work among the Indians in South Dakota, to haul the bale of clothing sent them from the railway station to the Mission, Rev. Fr. Joseph Speyer tells us:

"What you have sent us will grant us the opportunity to make winter a little more comfortable for some of these poor people."

Nor were the Missionaries among the Indians the only ones to assure us the clothing sent them was badly needed. Rev. Peter Kuppers, who ministers to every Catholic man, woman and child in Taos County, New Mexico, the majority of them Mexicans, natives of the region, tells us the clothing received was so welcome because most of his children were in rags. He writes:

"In fact, many of them come to school dressed in torn pants, a tattered shirt and a small coat, but generally without stockings. Their feet are wrapped perhaps in sack-cloth, or in cowhide or sheepskin. Yet they are happy to be here."

Lest the reader believe New Mexico enjoys the balm of the Sunny South even in winter, let us quote what Fr. Kuppers wrote on February 13. regarding the weather:

"Last week the thermometer registered 30 below zero for three days, the coldest weather I have experienced here. We were without mail for five days, because the trains were snowbound in the mountains. Now our mail is brought in again, but the weather is threatening, it looks like more snow."

St. Joseph's Bruderschaft at Sidney Honored

The group of German Catholics at Sydney, Australia, organized in St. Joseph's Bruderschaft, to which we referred on a recent occasion, were singularly honored by the Apostolic Delegate to that country, Most Reverend Archbishop Cattaneo, who participated in the Christmas celebration, conducted at the Mission House of the Society of the Divine Word at Epping on Sunday, December 18. last.

His Excellency addressed those assembled at "Arnoldi", as the Mission House is called, approving of the gathering of just such a group as these German Catholics constitute, while reminding them that the Church was the common heritage of every nation, whether German, Italian, Irish, French, English, etc. It naturally pleased the audience to be told by the Apostolic Delegate that he read German, and that he had perused that very morning in the magazine of the German Sacred Heart Fathers, *Hiltruper Monatshefte*, the beautiful letter addressed by the Holy Father to Bishop Vesters on the occasion of the golden jubilee of the Congregation's Mission in Rabaul, New Guinea.

With the C. V. and Its Branches

Convention Calendar

Cath. Central Verein of America and Natl. Cath. Women's Union: Pittsburgh, August 18-25.

C. V. of Kansas: Marienthal, May 10-11.

Cath. Union and Cath. Women's Union of Missouri: St. Charles, May 14-16.

Cath. Union and Cath. Women's League of Illinois: Peoria, May 28-29.

St. Joseph State League and C. W. L. of Indiana: Richmond, in May.

C. V. and C. W. U. of Connecticut; Torrington, June 10-12.

C. V. and C. W. U. of North Dakota: Rich-ardton, June 20-21.

C. V. and C. W. L. of Wisconsin: Beaver Dam.

State League and C. W. U. of Texas: Ro-wena.

C. V. and C. W. U. of Pennsylvania: jointly with C. C. V. of A.

Minnesota State Branches of C. V. and C. W. U.: Albany, September 24-25.

Preparing for the National Convention

Various meetings of the General Committee on Arrangements and of subcommittees, preparing for the convention of the C. V. and N. C. W. U., have been held in Pittsburgh. The dates selected for the occasion are August 18-23. Rev. S. J. Schramm has assumed the Honorary, Mr. Frank Stifter the Active Chairmanship. At a recent session of the Committee on Finance no less than 110 men and women were present.

In order to elicit interest and cooperation on the part of societies and individuals throughout the state in the convention, in conjunction with which those of the State Branches of the C. V. and N. C. W. U. are to be conducted, the Spiritual Director of the State League, V. Rev. C. Moosmann, devotes a portion of a recent official communication to these gatherings. "The success of these conventions," he writes, "will not depend so much on cents and dollars as on the spirit of zeal, sacrifice and united effort in carrying out enthusiastically, in all parts of the state, the well prepared program of our organization. . . . We need the aid of all sections, of the Lehigh Valley, of Philadelphia, Reading, Williamsport, Wilkes-Barre, Erie, Altoona, as well as of Pittsburgh and Johnstown. . . .

"Whilst every effort will be made to curtail expenses of delegates . . . , let us stress the necessity of these conventions: they are veritable schools of real social study and action."

The seventieth birthday of the President of the C. V., Mr. Willibald Eibner, New Ulm, Minn., which occurred in January, was observed by St. Joseph's Society and Holy Trinity church choir of that city.

Mr. Eibner has held membership in St. Joseph's Society since 1892, and was its President for many years; he has also sung in the choir for several decades.

In Behalf of the Harbin Refugees

While a number of societies and individuals, responded to the appeal to aid the German-Russian refugees in Manchuria with contributions, officers of some of the State Branches have supported the undertaking by warmhearted endorsements of the C. V. campaign. Thus, a communication addressed to member units of the C. V. of Pennsylvania, by V. Rev. Chas. Moosmann, Spiritual Director, explains the purpose of this charitable endeavor, adding:

"The members and organizations of Pennsylvania should try to do their share. Lenten alms and mortifications should be directed to this worthy cause and sent to the Central Bureau by Easter."

The President of the Minnesota Branch, Mr. Wm. A. Boerger, makes this charity the subject of a special communication addressed to the societies, declaring in part:

"The Executive Committee of our Staatsverband has decided to support the appeal of the Central Verein to the best of our ability. I therefore ask all our societies, as well as the members individually, to contribute towards this noble cause as their means will permit. There are also many, not members of our organization, who will gladly contribute, if the purpose of the collection is explained to them. Please do not forget to approach them. . . ."

Similarly, Mr. E. A. Winkelmann, President of the Cath. Union of Mo., concludes a paragraph devoted to the matter in the latest "Bi-Monthly Bulletin" issued by him, as follows:

"I feel like imploring every society and member of the C. U. of Mo. to give at least a mite towards this noble charity."

While the Executive Committee of the Missouri Union appropriated \$100 for the fund, the contribution of \$50 by the Pennsylvania Branch of the Nat. Cath. Women's Union, received through Mrs. Elizabeth Stopper, President, is also worthy of special notice. Moreover, the Hudson County, N. J., group of the Women's Union donated \$10.—Other contributors and their offerings are listed elsewhere. Receipts as of Feb. 28 totaled \$1140.35.

Young Men Contribute to Refugee Aid Fund

A total of \$50.25 was added to the C. V. fund for the Catholic Russian refugees in Manchuria by two groups of young men affiliated with the C. V., District Leagues 2 and 1 of the Cath. Union of Mo. The former organization, at its quarterly meeting at Loose Creek Feb 12, raised \$25.25 by a collection, while the latter group, inspired by the example given, voted \$25 for this cause at their monthly meeting on Feb. 16.

The action of the League No. 2 is particularly remarkable for the circumstance that the suggestion to contribute to the fund in the manner noted was offered by a lay speaker, Mr. Fred J. Vogel, Jr., whose topic was Catholic Leakage. Mr. Vogel urged Catholic aid for the 50 refugees, whose faith might otherwise be endangered, partly by the vicissitudes to which they were and would be subjected, partly by the consideration that their Lutheran and Mennonite companions had been

rescued by their co-religionists, while the Catholic group alone would not be aided unless the Central Verein came to their assistance.

Conference of Catholic Organizations Approved in Minnesota

An ideal, often urged by the Central Verein and its State Branches, is being pursued in Minnesota, where the Archbishop of St. Paul, the Most Rev. J. G. Murray, recently approved the organization and purpose of a Catholic Conference of Representatives of Societies and Federations. Established tentatively two years ago for the purpose of promoting joint consideration of matters affecting Catholic interests and the public welfare, and of initiating cooperation between Catholic organizations, the Conference has already exerted its influence with respect to several matters of public interest. Reorganized a year ago, it retained its tentative character, pending appointment of a new Archbishop to the then vacant see of St. Paul.

The Conference is composed of representatives of the Catholic Order of Foresters, the Knights of Columbus, the Council of Cath. Women, the Holy Name Society, the Bohemian Catholic Federation and others, including, from the beginning, the Catholic Aid Association of Minnesota, and the State Branches of the Central Verein and the Nat. Cath. Women's Union. While co-operating in common pursuit of such objectives of Catholic Action as render joint endeavor desirable or necessary, the component organizations retain their individuality and autonomy.

Representatives of the State Branch of the C. V. gave the initiative to and were instrumental in forming the Conference, even in its tentative shape. The representative principle pursued was first urged by the C. V. in the days of the American Federation of Catholic Societies, when amalgamation of societies and organizations, such as ours, rather than federation and the preservation of autonomy, was frequently aspired to.

Among the District Leagues

The value of the District League as a medium of Catholic Action has been demonstrated time and again. An illustration of the manner in which it may serve this purpose was offered by the meeting of the D. L. of St. Louis and St. Louis County, convened January 28th in St. Anthony's parish hall, St. Louis.

The chief topic under consideration was the system of Christian Solidarism, as opposed to both Capitalism and Socialism, presented by the Rev. Wm. J. Engelen, S.J., professor of Ethics at St. Louis University, and member of the C. V. committee on Catholic Action. Father Engelen outlined the principal tenets and postulates of Solidarism, illustrating the inability of the two opposing systems to provide for the common good in a satisfactory manner and stressing the need for advancing the true Christian social system now. Discussion, led by Mr. F. P. Kenkel, Director of the Central Bureau, illuminated individual phases of the question and added to the interest aroused by the lecturer. Moreover, announcement was made Fr. Engelen would deliver a series of addresses on the same subject in the Central Bureau beginning about the opening of Lent.

However, other features added to the importance of the St. Louis meeting. Interest was aroused and sustained by Mr. H. J. Jacobsmeyer, reporting for the

Committee on Legislation of the Cath. Union of Mo. He treated of various measures pending in the Missouri Legislature, notably an old age pension proposal and a sterilization bill, while Mr. John Kaiser, as chairman of the District League Committee on Public Affairs, spoke on such matters as the transgressing by contractors engaged on public works of the Sunday laws, the action of his committee respecting the widening of certain streets and the entire taxation policy pursued by the city in street improvement, etc. A survey of the parish credit unions affiliated in the Mo. Cath. Credit Union Conference, presented by Mr. Brockland of the Central Bureau, and reference to the manner in which it was fostering true co-operation and applying Christian principles to the operation of the credit unions brought to the attention of the audience another phase of Catholic Action.

* * *

How diversified the phases of Catholic Action discussed at District League meetings, is suggested by a comparison of those mentioned with the proposal to found a Catholic Old Folks' Home, broached at the February meeting of the City Federation of St. Paul.

While interest was focussed upon the need for such an institution, the circumstance is also relevant that the proposal had previously been urged before the organization, and that a committee is to study it in all its phases. The plan is to be again submitted to the organization whenever circumstances are more favorable for its realization.

* * *

A further illustration of the variety of purposes pursued by District Leagues is offered by the discussions engaged in at the recent meeting of the Lehigh Valley, Pa., federation, conducted Jan. 29 in Northampton.

The possible erection of a Catholic orphanage in the Valley; providing of milk for undernourished children attending parochial schools; support of the C. V. undertaking for the Harbin refugees, were among the topics discussed in the course of the business session. The sermon, delivered by Rev. P. J. Repchick, had for its subject "Christian Charity", while the same theme was treated from different angles at the mass meeting by Rev. J. N. P. Fries and Miss Mary Tunner.—An offering of \$50 for the C. V. Relief Fund, to which the Knights of St. George of Nazareth had contributed \$10, is a substantial evidence of the spirit of charity animating the members.

* * *

"What Catholic Principles Must be Applied, and How, to End the Depression" was the topic of the address delivered by the Rev. Charles Bruehl, Ph.D., Overbrook Seminary, at the quarterly meeting of the Philadelphia District League, convened in St. Henry's auditorium. While emphasizing duly the duty of the state in the premises, the distinguished scholar and writer stressed the great value of self-help and mutual help as against supine dependence upon aid from the state and nation.

Rev. John Hetzenrecker, O.S.F.S., treated of "Woman in the Family and Society", outlining woman's tasks in the plan of Divine Providence. Brief addresses were delivered by Rev. H. Koenes, pastor of St. Henry's, Rev. H. J. Steinhagen, Spiritual Director of the League, and lay officers.

* * *

The youth movement in the Central Verein was the subject of the address delivered by Mr.

Fred A. Gilson, Chicago, at the quarterly meeting of the Central Illinois District League of the Cath. Union, conducted January 29th in Springfield. Mr. Gilson, Second Vice President of the C. V. and in that capacity in charge of youth organizations in our federation, outlined suggestions for cooperation of elder and younger members intended to aid the latter to perform their duty in Catholic Action in cooperation with the C. V.

Rev. F. Ostendorf, Decatur, addressed the meeting on the services Catholic Credit Unions are performing in parishes, while Rev. L. Henkel, Lincoln, Spiritual Director, stressed the need of wholehearted devotion to charity and pleaded for alms for the Harbin refugees' relief fund inaugurated by the C. V. Societies in Bloomington, Decatur, Lincoln, Raymond and Springfield were represented by delegates.

* * *

A remarkable feature of the annual agenda of the Hudson County Branches of the C. V. and N. C. W. U. of New Jersey is a church service of thanksgiving and petition, followed by a meeting. It was in the present year observed on January 29 in St. Joseph's church at Union City.

Rev. P. Maurice Kanzleiter, C.P., officiated and delivered the sermon. The meeting was addressed by Mr. George Kink, Jersey City, Mrs. Helen Kellenberger, President of the County Branch of the C. W. U., and Mr. L. M. Seiz, President of the State Branch of the C. V., the latter urging support of the C. V. Fund for the Harbin refugees.

* * *

To meet the demands charity makes on its resources the New York City Branch of the C. V. conducts an entertainment each year. That held in St. Joseph's auditorium Jan. 22, drew an attendance of more than 1000, and was financially quite successful.

The Cath. Women's Union cooperated actively in the undertaking.

* * *

A District League of the Cath. Women's Union of Arkansas, organized in the western part of the state, has set an example of activity and interest it would be a credit to any older federation of men's societies to rival. The meeting conducted Feb. 19, at Altus illustrates well the variety of issues receiving attention and the pursuits fostered.

The Benedictine Fathers Peter Post, Ft. Smith, Placidus Oechsle, Altus, and Augustine Linbeck, Subiaco, advising the group, while the President, Mrs. M. Zeller, Paris, and other members offered suggestions also, the meeting seriously discussed: several bills pending in the Legislature, taking a straw vote on retention or abolition of the office of Home Demonstration Agent; alleged dangers of participation of Catholic children in 4-H Clubs, a subject which again aroused a debate; spiritual care of patients in the State Tuberculosis Sanitarium, a committee being appointed to investigate conditions; desirability of erecting a chapel on the campus or in the town of Booneville; support of the Catholic Orphanage for Negroes at Pine Bluff. In addition to these topics, attention was centered also upon the suggestions offered by Rev. Placidus in his address on duties of women in the home and in public life.

That the attendance of women from Charleston, Paris, Hartmann, Subiaco, Fort Smith and Altus exceeded the most sanguine expectations illustrates fur-

ther that interest is not confined to a small number of members in the one or other locality.

Young Men's Endeavors

Proof of the interest priests and young men in several Missouri counties take in the endeavors of District League No. 2 of the Y. M. Section of the C. V. of Mo. is the fact that, while attendance at previous meetings had been very satisfactory, the latest gathering, convened at Loose Creek, Feb. 12, was attended by 17 members of the clergy and more than 300 young laymen. The program, too, was in keeping with the ideal character of the aims of the organization, not yet three years old.

The subject of the address delivered by Mr. Fred Vogel, Jr., Jefferson City, was "Catholic Leakage", that treated by Rev. H. G. Kuper, Loose Creek, "The Catholic Youth Movement in Germany", the latter speaker having recently returned from a visit overseas. As at other meetings of the League, spirited discussion followed the addresses. Remarks by the Spiritual Director, Rev. J. Vogelweid, Wardsville, and Rt. Rev. Msgr. Jos. Selinger, Jefferson City, summarized and illustrated further the essential thoughts set forth in the addresses. The generous contribution of the young men to the C. V. fund for the Harbin refugees is noted in another column.

* * *

While numerous societies of young men federated in the C. V. pursue religious and social endeavors exclusively, others promote sickness and death benefit features. Such an organization is St. Peter's Y. M. Soc., established in St. Peter's parish, Philadelphia.

At the recent annual meeting the resources of the group were announced as \$45,000, no increment having been obtained during the preceding 6 months. This, it was declared, was due to default in interest on some investments and to the drain caused by an increase in claims for sickness and death benefits. Cooperation with the C. V. is shown by the reading of a communication from V. Rev. Chas. Moosmann, Spiritual Director of the C. V. of Pennsylvania, and a plea by Mr. Carl Sippel on behalf of the local Volksverein for more intensive participation in the latter's endeavors.

* * *

Anxious to engage in social study, members of the St. Louis Young Men's District League of the Cath. Union of Mo. have arranged to convert the monthly gatherings into study meetings, the routine transactions to be subordinated to this feature. Quarterly meetings will be of a more general character.

The Family has been selected as the general subject of the course, of which Rev. Bernard Timpe, Spiritual Director, has taken charge. The first session, conducted Feb. 16 in the Central Bureau, was attended by 22 members, representing 8 sodalities.

To Promote the "Good Press"

Missions and retreats should prove excellent occasions to display not only Catholic books and brochures but also Catholic newspapers and periodicals and solicit subscriptions for them. If the missioner or retreat master pleads for cooperation in the apostolate of the press, an exhibit of its products, with attendants pre-

pared to arrange for subscriptions, should assist in causing the suggestions offered to bear fruit.

With these thoughts in mind, the Redemptorist Fathers in charge of St. Boniface parish, Philadelphia, have arranged for a "literature exhibit", to comprise "the outstanding magazines, newspapers and pamphlets of the nation", and to be conducted for two weeks in March during a parish retreat. Our publications are to be incorporated in the exhibit.

Society's Varied Charities

A hundred years ago there were but very few Catholic hospitals in the country; nor were there public hospitals everywhere. Especially newcomers to America taken ill were, consequently, in an unfortunate situation, and their number was great.

This condition explains the provision in the constitution of a great number of early German Catholic Benevolent Societies, demanding members should sit up at night with those of their brothers stricken by serious illness. Charitable action of this kind, together with the so-called "sick benefit" paid to those who were ill, and generally granted, whenever necessary, for a considerable number of weeks or months, provided an individual in case of illness with all the care possible under the circumstances.

The personal service referred to has long since been discontinued, while visits by members of the "sick committee", and other members of a society to a brother confined to his bed, is still quite generally demanded. But it seems, even the latter obligation has begun to yield to the spirit of the times. St. Boniface Society, of New Haven, Conn., has, therefore, called to the attention of its members this neglect in an outspoken manner:

"To our shame sick members have complained of our carelessness, and of the forgetfulness of their friends and companions in the societies."

With the intention of mending matters St. Boniface Society has instructed its Secretary to henceforth notify members of the illness of any brother. There is to be no compulsion, however; the reform is rather to be brought about by an appeal to the good will and charitable spirit of those concerned.

It is furthermore characteristic of the spirit animating this Society that, with the co-operation of the Women's Union, it should have distributed 15 baskets of provisions on Thanksgiving day to as many families, while 5 of its members suffering a lengthy siege of sickness were provided with baskets of fruit. At Christmas, the number of baskets of food was raised to 19, while the sick were once more provided with fruit. St. Boniface Society contributes, to mention another benevolent feature recently inaugurated by it, the fees of members unable to pay their dues, from a special fund, supplied by entertainments, etc. Nevertheless, and despite obligations of this nature, the Society at its

January meeting voted \$10 for the relief of the German-Russians exiled in Manchuria, while a penny-collection taken up on the same occasion, and intended for the Missions, netted \$5.75. Let us assume the 1100 societies constituting the C. V. at the present time to labor as faithfully and charitably as does St. Boniface Society. What a remarkable accomplishment their combined endeavors must represent!

Miscellany

With an enrolment of 500 active and 13 "adoptive" members, St. Anthony Benevolent Society of St. Agnes parish, St. Paul, during 1932 expended \$1557.50 as sick benefits and \$366.00 for funeral expenses.

Receipts totaled \$4,529.36, including interest amounting to \$732.99. Total assets as of January 1, 1933, were \$16,229.59.—Notable among disbursements are the following items: \$25, annual dues paid to the City Federation; \$151.80 dues to the State Branch of the C. V.; \$92.00 expended as allowance to delegates attending the convention of the State Branch, the total of these amounts being \$268.80.

The beneficial, and even social nature of the sick benefits granted by Catholic societies are more apt to be recognized under present circumstances than they were while comparative prosperity was enjoyed by so many. Thus the disbursement of \$7,169.00 from the Sick Benefit Fund of the Knights of St. George to members during one recent month, December, undoubtedly constitutes a substantial aid to the individuals and families the money reached.

This consideration is emphasized by the circumstance that the benefits are not spread over a great part of the country but merely within the restricted area in which this Fraternal operates.

Among those who have repeatedly remembered the C. B. Foundation Fund with gifts, usually added to payment of subscription for our journal, is the Rev. Wm. Schellberg, of Hanover, Kansas. A contribution of \$3 received from him during February raises the number of his offerings since 1924 to 8 and their total to \$28.00.

Other contributions came from Rev. Charles Oppenheim, Raymond, Ill., who added \$25 to previous gifts made in memory of his mother; the Cath. Union of Mo., which donated \$10 and \$5 respectively for the Charles Korz and Msgr. Schroeder memorial funds; "E. C.", Mo., who gave \$4, to be assigned later to a similar fund, and Mr. S. J. Nottingham, Mo., who contributed \$5 for the general account.

Since the installation of Rev. Charles O'Gallagher as Catholic Chaplain at Base Hospital, Fort Sam Houston, Texas, no less than 65,000 patients were received into this important lazaret.

Indefatigable in his attention to the inmates of Base Hospital, Father O'Gallagher spends the greater part of every day among the sick. Moreover, he reads two Masses in the chapel erected by his own efforts each

Sunday, one at 6, and the other at 10. In the course of the morning Fr. O'Gallagher administers Holy Communion to those patients who cannot attend divine services in the chapel. He is extremely happy in his work, which, on several occasions has been highly commended by the medical staff at the Base Hospital.

He is sustained in his work by a monthly contribution of the Central Bureau, the second chaplain at Fort Sam Houston regularly assisted by us, beginning with the fall of 1920.

The worth-whileness of the reports of our annual conventions has been brought to the attention of the readers of *Jesuit Missions*, published by the Jesuit Mission Press at New York. In particular it is the one on the 77th general convention, of last year, that is granted this commendation in the February issue of the magazine:

"It is not only an outstanding manifestation of the Federation's efficient organization, but also an informative, inspiring and enviable record of achievement in the field of Catholic Action. In its adherence to the prescriptions of the Popes' Encyclicals, the Catholic Central Verein has declared no moratorium, not even for an instant. On the contrary, it has applied Catholic principles of action at all times, in all circumstances, and to every phase of life."

While preparing to observe the seventieth anniversary of its founding, on June 27, 1863, St. Joseph's Society of Milwaukee has begun to issue an official publication, "St. Joseph Quarterly." Mr. Joseph M. Sevenich, editor the *Landmann*, edits this publication also, the first issue of which is dated February, 1933.

The largest Benevolent Society affiliated with the C. V., this organization numbered 2062 members as of January 1st of the present year, having sustained a loss of 110 members since July 1, 1932. It has assets of \$299,800.06, or \$145.82 per member, while in 1898 the corresponding figures were \$23,138.73 and \$28.95.

The services rendered by this society are well illustrated by figures for the last six months of 1932, during which \$20,706.79 were disbursed as sick benefits and \$12,890.18 as death benefits, or \$33,596.97 in all to members and their heirs.

Largely due to frequent visits to America by Mr. T. J. Sheed, at one time Secretary of the London Evidence Guild, and other information regarding this institution coming to us from England, the thought that American Catholics too could stand at street corners and discourse on the fundamental doctrines of the Faith, has taken root among us.

To the several cities where the Catholic Evidence Guild has already established itself, Union City, N. J., must now be added. Rev. Fr. Maurice, C.P., pastor of St. Joseph's Church, has inaugurated the Guild there and chosen for its members men affiliated with our Central Verein as well as women from the Cath. Women's Union. He has assured us that he found them most willing to co-operate and enthusiastic for the task proposed to them. "I feel that if it is possible for us to succeed in this undertaking," he writes, "we shall be accomplishing much good for the Church in the State of New Jersey."

The importance a number of German pioneer priests in our country attached to Benevolent

Societies is evidenced anew by the fact that Rev. F. X. Obermueller, pastor of St. Mary's of the Assumption parish in Cleveland from 1857 to 1861, not only was instrumental in organizing St. Joseph's Beneficial Society in that congregation in 1858 but was even its first President, holding office for one year, while retaining the Spiritual Directorship until his departure from Cleveland.

The Diamond Jubilee of this society was observed January 29th last, the organization publishing a "Souvenir" containing an historical sketch, a list of the charter members and of the present members, etc. Further reference to the organization and its anniversary is rendered unnecessary by the publication in another column of an article on its history, prepared by Rt. Rev. Msgr. Nicholas Pfeil, son of one of its charter members.

A "course on Socialism," conducted at Dubuque, Iowa, in 1903, by Fr. J. Ming, S.J., author of two such excellent volumes as "The Religion of Modern Socialism" and "The Philosophy of Socialism", testifies to the seriousness of the intention of the leaders of our organization to aid our people to understand the momentous social problems of the present.

The late Mr. Nicholas Gonner, well-known Catholic newspaper publisher, reported to the executive committee of the Volksverein, held in Chicago on August 30 of the year referred to, "the course was a brilliant success and the first fruit of the Katholische Volksverein of America."

While this Volksverein could not live, because it was an attempt to found an organization to be devoted solely to Catholic Action, and separate from the Central Verein, it was nevertheless a step in a direction which German American Catholics were by the circumstances of their experiences in the Old World in duty bound, as it were, to undertake. The presence of the late Archbishop Messmer at the last meeting of the Volksverein's executive committee of which we have any record, indicates that some importance attaches to the organization. Its Central Bureau was the precursor of the one now functioning at St. Louis.

Books Reviewed

Lexikon für Theologie und Kirche. In Verbindung mit Fachgelehrten und mit Dr. Konrad Hofmann als Schriftleiter herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. B. Herder & Co., Freiburg and St. Louis. Vol. III, Colorbasus bis Filioque. Pr. \$8.50.

It is gratifying to see this scholarly and much needed work make steady progress. Dispatch, of course, is desirable because every one who is in the happy possession of the volumes that have already appeared longs to see the entire work adorn his bookshelves as soon as possible since it constitutes such an excellent medium of reliable information; still haste that would be incompatible with soundness and thoroughness of scholarship must be avoided in a work that on account of the tremendous outlay involved cannot be quickly replaced.

The policy of unhurried haste, pursued consistently by the editors and publishers, in this case is the only sensible one. What is meant to last and render service for years cannot be produced in a day. Meanwhile, however, the existing volumes prove eminently useful. The present writer frequently dips into those in his possession and finds they save him much time and random reading. Having other works of reference, he is in a position to appreciate how entirely the Lexikon is abreast of the latest research and how quickly it furnishes the information wanted.

In a general way it may be said of the third volume that it is worthy of its predecessors. The lucidity of treatment, the pregnancy of expression, the logical arrangement, typical of the previous volumes, are equally characteristic of the present one. The articles on history, biography, archaeology and art are sparingly, though sufficiently, illustrated. Maps and topographical sketches accompany the articles dealing with geographical subjects and facsimiles and other reproductions gratify the eye and help towards clearer visualization.

Instead of a general discussion of the material crowded into this impressive tome, we pick out two subjects at random to exemplify how topics are handled. The book happens to open at page 867 and the eye lights on Euthanasia (Sterbehilfe). The subject is timely enough. It is discussed in about thirty five lines and in this brief space the medical and ethical aspects of the topic are clearly and adequately set forth. For all practical purposes the information contained in the limited scope of the article is sufficient. If fuller and more detailed knowledge is desired, the appended bibliography shows where it may be found.

Let us make another test. Unquestionably the family is both a timely and important topic. It also carries a particular interest for the readers of the *Central-Blatt*. Two columns and a half are devoted to the matter and it is truly remarkable how much has been compressed into this space. The article is divided into four sections. Section one dwells on the idea and the nature of the family. The whole sociology of the family is here adumbrated. Section two speaks of the duties that grow out of the family relations. Thus the moral phase of the family is covered. Section three gives the history of the family, shows how it is influenced by economic conditions and how it follows the general cultural development of human society. Special emphasis is given to the Christian family ideal. Section four suggests means of family reconstruction. It is unfortunately true that the family is menaced by many dangers in our days and that its functions are seriously impaired. Reform of family life is regarded as an imperative need of our age. The remedies are outlined in this

part of the article. Though the religious remedies are stressed, other means of reform, economic, social, industrial, receive their due share of attention. Can it be done in the space indicated? As a matter of fact, it is done. And done well.

Look at other articles, such as Dante, Danzig, Degenweihe, Deismus, Dekalog, Demokratie, Determinismus, Diaspora, Dogma, Dorfcaritas, Dorfseelsorge, Duldung, Ehe, Eheberatung, Ehreform, Eid, Eigentum, Enthaltsamkeit, Entwicklung, Erziehung, Ethik, Eugenik, Exerzitien, Expressionsimus, Festkultur, Fetischismus; they are constructed along similar lines and offer abundant information.

C. BRUEHL

* * *

Since the publication of Fr. Chrysostom Verwyst's, O.F.M., "Life and Labors of Bishop Baraga" thirty-three years ago, much information regarding this noble man and ecclesiastic has come to light. Especially his own countrymen have delved into the archives of their native land, Slovenia, and discovered a good deal of documentary evidence regarding his missionary efforts. Consequently it is now possible to produce a much more rounded out life of the Apostle of the Chippewas, and first Bishop of Marquette, than could be done when Fr. Chrysostom wrote.

As an introduction to the knowledge of so outstanding a career of self-sacrifice, as was Bishop Baraga's life, the little volume by Mr. Joseph Gregorich, "The Apostle of the Chippewas, The Life Story of the Most Rev. Frederick Baraga, etc., etc.", deserves to be recommended. A number of excellent illustrations add, not merely interest, but decided value to the book. It may be obtained from the Franciscan Fathers at Lemont, Illinois, at 75 cents the copy.

Received for Review

Coucke, V. Rev. Canon V. J. and Walsh, J. J., M.D. The Sterile Period in Family Life. Jos. F. Wagner, Inc., N. Y. 1933. Cloth, 70 p.

Francisco de Vitoria. Addresses in Commemoration of the Fourth Centenary of His Lectures etc. Dept. of Politics, Cath. Univ. of A., Wash., D. C. 1932. p. c. 44 p.

Clauss, Ludwig F. Als Beduine unter Beduinen. Mit 26 Bildern. Herder & Co., Freiburg & St. Louis, 1933. Cloth, 114 p. Price \$1.35.

Schnuerer, Gustav. Die Anfänge der abendländischen Völkergemeinschaft. Herder & Co., Freiburg, i. Br. 1932. Cloth, 319 p. Price \$2.75.

Serrarens, P. J. Die Arbeit der Christlichen Gewerkschafts-Internationale 1928-1932. Internat. Bund d. Christl. Gewerkschaften, Utrecht, 1932. Cloth, 591. p. Price, Gld. 2,50.

Manuwald, Martin, S.J. Christuskreise. Der Jugend u. ihren Führern. 2. revised ed. Herder & Co., Freiburg 1932. Cloth, 186 p. Preis \$1.15.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; Willibald Eibner, New Ulm, Minn., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Kapitalismus und Moral.

II.

b) Wenn der Produzent Rücksicht auf den Nächsten und das Gemeinwohl nehmen will, wie die Kölner Richtlinien dies an anderer Stelle ebenfalls verlangen, dann entsteht so gleich die Frage, wo denn die Grenzen liegen, welche er nicht überschreiten darf, um mit dem christlichen Sittengesetz in Einklang zu bleiben. Jeder Praktiker, gleichviel ob Seelsorger oder Gewerbetreibender, stösst in seinem Berufe täglich auf diese Schwierigkeit. Ist es doch bis jetzt nicht einmal gelungen, einen objektiv gerechten Lohn auch nur theoretisch zu erweisen, geschweige denn zu verwirklichen.¹⁾ An dem Mangel konkreter Grenzen für die Geschäftsgebahrung im modernen Erwerbsleben leidet unsere ganze praktische Moral. Die Grenzen, die in einzelnen Fällen der Moralist oder Gewerbsmann aufstellt, sind u. E. nur subjektiv und hypothetisch. Diese Schwierigkeit kommt daher, weil „freie Konkurrenz“, wie wir sie praktisch haben, einerseits, und die Pflicht zur Zahlung gerechter Preise und Löhne und darüber hinaus der Rücksichtnahme auf Grund des Gebotes der Nächstenliebe andererseits, theoretisch ein Widerspruch sind und auf die Dauer auch praktisch nicht vereinbart werden können, wenn man schon wollte. Aber selbst wenn es schon möglich wäre, im Einzelfalle die moralischen Grenzen theoretisch festzustellen, so würde heute in den meisten Fällen die standesgemäße und oft sogar die pure Existenzmöglichkeit des Einzelnen damit in Konflikt kommen. Die eigene Existenzmöglichkeit ist aber in grossem Umfange das normge-

¹⁾ Der verstorbene Bischof Korum von Trier sagte dem Verfasser dieser Abhandlung bei einer Besprechung dieses Gegenstandes einmal, dass der ebenfalls jüngst verstorbene P. A. M. Weiss auf einem Kongress in Lüttich zur Beratung dieses Gegenstandes mit „ellenlangen Listen“ gekommen sei, in denen Zahlen und alle möglichen Details über Rohstoffpreise, Frachten, Spesen, Steuern, Arbeitslöhne, Risiko, Haushaltungskosten für Unternehmer und Arbeiter, Zinsen, Gewinn usw. aufgeführt gewesen seien. Die Konferenz habe zwar zu „uferlosen Debatten“, aber zu keinem Resultate geführt.

bende für die Pflichten des Menschen gegenüber seinem Nächsten.

Um auf das Erwerbsleben reformierend wirken zu können, müssten objektive Grenzen angegeben werden können, die für ein ganzes Land auf längere Zeit gültig wären, sodass die Gewerbetreibenden sich darauf einrichten könnten. Auf eine täglich schwankende Basis kann niemand einen lebenslänglichen Beruf aufbauen, eine Familie gründen und Kinder erziehen und ausbilden. Eine solche Festsetzung wirklich objektiver Grenzen ist aber u. E. nicht nur unter der Herrschaft der freien Konkurrenz unmöglich, sondern selbst in einer ständischen Ordnung, weil an jedem Produkt schliesslich unzählige Menschen im In- und Ausland beteiligt sind, die alle einen gerechten Lohn haben müssen. Niemand kennt alle Unterlagen zu einer solchen objektiven Berechnung. Der Zweck der Moralisierung des Erwerbslebens scheint darum nur erreicht werden zu können, wenn für den Kreis derjenigen Personen, welche den guten Willen haben zu einem wahrhaft christlichen Leben, positive Normen aufgestellt werden, wenn auch deren Gerechtigkeit nur eine aktive ist. Die Hauptsache ist ja, dass alle Beteiligten ein menschenwürdiges Dasein dabei finden.

Die Sicherung dieses standesgemässen Daseins wäre eine Verwirklichung des Zweckes der gerechten Preise und Löhne und der Nächstenliebe im Erwerbsleben ohne kleinliche Berechnungen. Das wird im Gegensatz zum Wesen des rücksichtslosen Kapitalismus dem Wesen einer christlichen Erwerbsordnung entsprechen. Diese Sicherung kann aber nur für einen fest abgeschlossenen und gerade zum Zwecke der Existenzsicherung organisierten Kreis von Personen durchgeführt werden. Bei unorganisierten Menschenhaufen, in denen jedes Einzelnen Existenz fortwährend auf dem Spiele steht, und das Schicksal der Familien dem Zufall überlassen bleibt, kann der einzelne Gewerbetreibende — wenn er schon Rücksicht nehmen wollte — gar nicht wissen, wer zu seinem Berufe gehört, wer von seinem Tun betroffen wird, welche Bedürfnisse und Nöte der Berufskollege hat, kurz, welche Rücksicht er nehmen muss.

Rücksichten der Gerechtigkeit.

Da wir nicht so sehr für theoretische als für praktische Zwecke schreiben, können wir uns über diesen Punkt kurz fassen, umso mehr die Gerechtigkeit ja nur das Negative und erst die Liebe das Konstitutive in der christlichen Gesellschaftsordnung ist.

So leicht es ist, die Pflichten, welche das Sittengesetz uns auferlegt, in abstrakten Sätzen vorzutragen, so schwer ist es, dieselben im konkreten Falle zahlen- oder gewichtsmässig zu bestimmen. Schon die letzten Ausführungen im vorigen Abschnitt zeigen, wie besonders schwer das bezüglich der Gerechtigkeit im Er-

werbsleben unter der Herrschaft der freien Konkurrenz ist. Zu den von Natur und selbst in einer geordneten Gesellschaft vorhandenen Schwierigkeiten kommen — wegen des Zusammenhangs der Produktion der ganzen Welt — bei freier Konkurrenz noch zwei besondere. Erstens ist nämlich in diesem Falle die Berechnung der gerechten Preise und Löhne noch viel schwerer, weil sogar für die nächste Umgebung, die alsdann auch Waren aus aller Welt kauft und in alle Welt verkauft, jeder Ueberblick fehlt, und zweitens muss in jedem einzelnen Falle auch noch die Existenzmöglichkeit desjenigen geprüft werden, an den man Rechtsforderungen stellt, die unter normalen Umständen verpflichtend wären. Gewiss muss z. B. jeder seine Schulden bezahlen. Aber wo keine Möglichkeit ist, da ist keine Pflicht.

Zu diesen theoretischen Schwierigkeiten im Erkennen kommen die praktischen im Wollen. Es ist wahrlich nicht dasselbe, wenn ich von einem in geordneten Verhältnissen lebenden Menschen verlange, er solle seinem Knechte den vollen gerechten Lohn geben und seinen Schuhmacher pünktlich bezahlen, oder ob ich diese Forderung an einen Mann stelle, der sie zwar auch im Augenblick erfüllen kann, aber wenn er es tut, damit rechnen muss, dass er morgen den Laden schliessen und mit Frau und Kindern herumlaufen und um Arbeit betteln muss. Der erstere erfüllt die Rechtspflicht spielend, der letztere muss dabei einen solch heroischen Akt der Tugend üben, dass ihn vielleicht die frommsten Klosterleute nicht alle vollbringen würden.

Der gerechte Lohn muss so hoch sein, dass er die Leistung des Angestellten ausgleicht, d. h. ihm — wir meinen auch mit einer normalen Familie, doch darüber später — ein menschenwürdiges Leben sowie Versorgung im Alter und bei Krankheit gestattet. Der gerechte Warenpreis ist so hoch, dass der Wert der Rohprodukte ausgeglichen und jeder bei der Fertigstellung des Produktes beschäftigt gewesene ebenfalls gerechten Lohn bekommen kann.

Bezüglich des Mehrwertes, welchen die Leistungen der Angestellten haben, können diese ohne Rechtsverletzung mit dem Unternehmer einen Vertrag dahingehend schliessen, dass dieser Mehrwert dem Unternehmer zufällt, wofür die Angestellten von dem Risiko des Unternehmens befreit sind. Ist der Unternehmer nicht in der Lage, volle gerechte Löhne zu bezahlen, ohne seinerseits einen Gewinn zu erzielen, der ihm die Existenz gestattet, und ist der Arbeitnehmer damit einverstanden, so können die Parteien unseres Erachtens auch einen Vertrag schliessen, der nicht die vollen objektiv gerechten Löhne sichert, ohne gegen die Gerechtigkeit zu verstossen. Dieser Zustand dürfte heute der allgemeine sein, von vielen Ausnahmen natürlich abgesehen, wie ja auch die Arbeiter im allgemeinen nicht in der Lage sein dürften,

volle objektiv gerechte Preise für ihre Bedürfnisse zu bezahlen. Dasselbe gilt von den meisten kleinen Geschäften bezüglich ihres Einkaufes von Waren. Wir halten es — wie schon angedeutet — für möglich, ja wahrscheinlich, dass viele der grössten Geschäfte wie Krupp, Stinnes usw. nicht in der Lage sind, für alle Waren und Löhne die nach obigen Normen gerechten Preise zu zahlen. Die freie Konkurrenz auf dem Weltmarkt hat es schon dahin gebracht, dass das Volk im allgemeinen von der gegenseitigen Ausbeutung lebt, d. h. einen gewissen Kannibalismus treibt.

Die Kölner „Richtlinien“ verwerfen zwar einerseits „die schrankenlose Entfaltung der wirtschaftlichen Kräfte“, sagen aber andererseits: „Ausserdem fordert der wirtschaftliche Konkurrenzkampf die Anspannung aller geistigen Kräfte in der wirtschaftlichen Betätigung.“ Anhaltspunkte für die Ermittlung objektiv gerechter Grenzen der wirtschaftlichen Betätigung und für die Berechnung gerechter Preise und Löhne werden nicht angegeben und konnten auch schwerlich angegeben werden. Daraum müssen solche allgemeine Richtlinien vollständig wirkungslos bleiben in der Praxis und sie sind es offenbar geblieben, wie auch die viel konkreteren Richtlinien anderer Moralisten, ja selbst die Richtlinien des Katechismus und des Papstes erfolglos geblieben sind.

Selbstredend soll hiermit nicht bestritten werden, dass in vielen Einzelfällen die Unternehmer viel höhere Löhne bezahlen könnten und müssten, ebenso wie in vielen Fällen die Käufer höhere Preise für die Produkte bezahlen müssten und auch könnten. Man denke nur an die Schundlöhne, die manche Näherinnen und Heimarbeiter bekommen, und den Luxus, den die Damen und Käufer oft mit den schlecht bezahlten Waren treiben. Aber hier fehlt ja der Mut, in den konkreten Fällen die Wahrheit zu sagen und den Sündern auf den Leib zu rücken, zumal wenn sie gut „kirchlich“ sind und gelegentlich Spenden für kirchliche oder patriotische Zwecke geben.

Rücksichten der Liebe.

Während die (erzwingbare) Gerechtigkeit eigentlich nur ein sachliches Verhältnis ist, d. h. nur „jedem das Seine“ gibt oder lässt, ist die (unerzwingbare) Liebe ein persönliches Verhältnis, welches den Menschen verpflichtet, das anderen Last zu tragen und ihm von dem Seinigen mitzugeben. Die Gerechtigkeit ist nur ein Teil, die Liebe erst die ganze Moral. Die freie Konkurrenz hat die Erfüllung des Gebotes der Liebe noch schwerer gemacht als die Beachtung der Gerechtigkeit. Da andererseits die Liebe erst den Christen ausmacht, und dieser nicht zur Seligkeit gelangen kann, ohne wenigstens in geringem Masse die Liebe geübt zu haben, dürfte es angebracht sein, die Bedeutung der Liebe im Wirtschaftsleben genauer zu betrachten.

Fast jede Seite des Evangeliums lehrt uns, dass die Uebung der Liebe eine Bedingung ist für Erlangung der ewigen Seligkeit. Am deutlichsten sprechen das aus der hl. Paulus im 13. Kapitel des I. Corintherbriefes und der hl. Johannes an mehreren Stellen. Danach kann jemand sehr gut alle Rechtspflichten und alle staatlichen Gesetze erfüllen und sogar „seinen Leib zum brennen darbieten“ und doch tief in die Hölle kommen, weil er die Liebe nicht geübt hat.

Die geistigen und körperlichen Kräfte der einzelnen Menschen sowohl als der Völker sind von Natur verschieden. Das liegt offenbar im Plane Gottes, welcher den Menschen ihre Natur gegeben hat. Der Zweck dieser Verschiedenheit der Kräfte ist offensichtlich der, die Menschen unablässig anzueifern, sich gegenseitig zu unterstützen, d. h. Liebe zu üben, um so möglichst viele Gelegenheiten zu haben, sich auf das ewige Leben vorzubereiten. Die Uebung der Liebe zu fördern ist darum jedermanns Pflicht, ihre Uebung zu erschweren ist verboten. Die Verbreitung wahrer Liebe ist zugleich die Verbreitung des wahren Christentums und der Ehre Gottes.

Liebe kann aber nur gedeihen auf dem Boden der Freiheit. Zwang ist der Tod der Liebe. Daraum der unendliche Wert der Freiheit. Nun könnte jemand sagen — und ganz gescheite Leute haben das schon gesagt —: Also je mehr Schwierigkeiten, desto mehr Gelegenheit, Liebe zu üben. Folglich: Freie Konkurrenz! Dem steht aber gegenüber, dass die Menschen, wenigstens die Durchschnittsmenschen, nicht wirklich frei sind ohne die zum Leben nötigen Güter und ohne Schutz ihrer Rechte. Gewiss, absolut betrachtet, bleibt der Mensch frei solange er atmet. Der Jüngling bleibt im Pfuhle der Grossstadt ebenso frei wie der Märtyrer in der Tortur. Aber ohne die Erfüllung der normalen Bedürfnisse des natürlichen Lebens müsste der Mensch, um objektiv sittlich handeln zu können, fortwährend Heroismus üben. Manche werden solchen Heroismus üben. Aber es wäre Utopie zu glauben, dass die Masse der Menschen, wenn sie in solche Gefahren und Nöte kämen, Märtyrer würden. Und es wäre unchristlich, nicht alles zu tun, um die Menschen vor solchen Versuchungen zu bewahren.

Wer sich einen Begriff machen will vom Wesen Gottes und der ewigen Seligkeit, der kann es kaum besser als dadurch, dass er sich einen Begriff macht vom Wesen und der beseligenden Schönheit der Liebe, angefangen von der natürlichen Liebe im Familienkreise bis zur übernatürlichen Liebe zu Gott selbst. „Wer nicht liebt, kennt Gott nicht, denn Gott ist die Liebe“ (I. Joh. 4, 8). Die Liebe fordert, dass wir den Menschen alles das tun, was wir wollen, dass sie uns tun. „Du sollst deinen Nächsten lieben wie dich selbst“. Das ist die Erfüllung des Gesetzes. „Wer da sagt, dass er Gott liebt, den er

nicht sieht, und doch seinen Bruder hasset, den er sieht, der ist ein Lügner“ (I. Joh. 4, 20).

Wie verhält sich nun der theoretische Kapitalismus zur Nächstenliebe?

Nach den Betrachtungen über die Gerechtigkeit muss man annehmen, dass fast jeder Kapitalist — bewusst oder unbewusst, schuldhaft oder unverschuldet — fortwährend gegen die objektive Gerechtigkeit verstösst. Ein Verstoss gegen die Gerechtigkeit ist aber schon ein Verstoss auch gegen die Liebe; wenigstens wird er als solcher empfunden. (Ein Verstoss nur gegen die Liebe ist kein Verstoss gegen die Gerechtigkeit.)

Wenn wir nun weiter zusehen, dass durch die Ausdehnung unseres Geschäfts in der kapitalistischen freien Konkurrenz der Nachbar zum Bankrott getrieben wird; dass er aus seinem Stande hinausgestossen wird; dass er und seine Familie arbeitslos werden; dass sie ungewohnte Lohnarbeit verrichten müssen; dass sie trotz fleissiger Arbeit nicht das Nötige beschaffen können, um menschenwürdig zu leben; dass die Kinder die Schule und die angefangene Lehre verlassen müssen, um auch in die Fabrik zu gehen; dass die Frauen, ja sogar unerfahrene Mädchen, in die Politik hineingetrieben werden; dass die Eltern sich grämen und die Kinder verwildern; dass die Eheleute zum Missbrauch der Ehe getrieben werden²⁾; dass zu allem der Familie der Makel des Bankrotts anhaftet, sodass sie endlich aus Verzweiflung dem Sozialismus oder Kommunismus sich anschliesst und von der Religion abfällt, sollten wir als Kapitalisten dadurch, auch wenn keine Ungerechtigkeit dabei war, nicht die Nächstenliebe objektiv schwer verletzen? Sind das nicht die Grundsätze des Liberalismus, den wir Katholiken stets bekämpft haben? Heisst nicht ein solches Unterdrücken der Massen durch die wenigen Stärksten und Rücksichtslosen die Kultur unseres Volkes masslos hinabdrücken? Was nutzen uns die ersten Preise auf den Weltausstellungen und die Paläste der wenigen Grossunternehmer, wenn das ganze Volk dabei wirtschaftlich verehelendet und moralisch verwildert?

Natürlich wird es immer in gewissem Umfange Lohnarbeiter geben. Ein geringer Prozentsatz der Menschen ist unfähig auch nur ein kleines Geschäft zu führen. Das sind die geborenen Strassenkehrer. Aber die Regel ist das sicher nicht. Wenn darum ein rentables Grossgeschäft, welches nicht verkleinert werden kann, grosse Mengen intelligenter Lohnarbeiter beschäftigt, dann fordert die Liebe wenigstens, dass man sie über das Mass der strengen Gerechtigkeit hinaus so entlohnt, dass sie ent-

2) Vgl. Dr. J. Praxmarer: „Die äusseren Verhältnisse bei Beurteilung sittlicher Schuld“ in „Rottenburger Monatsschrift für praktische Theologie,“ herausgegeben von Stadtpfarrer Dr. R. Storr, 12. Heft (Sept.), 1926/27. Druck und Verlag: Rottenburger Zeitung G. m. b. H., Rottenburg am Neckar.

sprechend dem Verdienste des Geschäfts, in dem sie tätig sind, menschenwürdig leben können und in etwa für den Mangel der Selbstständigkeit entschädigt werden. Dadurch würde die Aufhäufung des Geldes in einer Hand ebenso verhütet werden, wie die Verelung der Massen. (In einem mittleren Fabrikbetriebe, den wir jüngst besuchten, waren von den 60 Arbeitern 41 ehemalige selbstständige Gewerbetreibende oder Bauernsöhne.) Im Mittelalter, als die Gewerbe christlich organisiert waren, wurden die Gesellen und sogar die Bauernknechte in manchen Gegenden so bezahlt, dass sie so gut leben konnten, wie der Prinzipal.

Wenn nun das System schon die Beachtung der Gerechtigkeit fast unmöglich gemacht hat, so trifft dies noch vielmehr zu hinsichtlich der Beachtung der Liebe. Damit dürfte der Kapitalismus, wie wir ihn haben, moralisch gerichtet sein.

DR. TH. CHRIST

Aus Central-Verein und Central-Stelle.

Wie ganz anders würde es in der Welt aussehen, wenn alle auf die Predigt der Kirche hörten und die Nächstenliebe im Sinne Christi übten! Ein grosser Teil der sozialen Frage wäre gelöst! Das ist allerdings nicht so zu verstehen, als ob die Kirche nur die Liebe predigte und darüber die Gerechtigkeit vergässse. Ebenso nachdrücklich wie die Liebe betont sie auch die Gerechtigkeit. Aber die Gerechtigkeit allein genügt zum Wohl der Gesellschaft nicht Es muss auch eine Tugend geben, die den Menschen geneigt macht, nach Umständen gern zum Wohle des Nächsten auf das Seinige zu verzichten oder von dem Seinigen andern mitzuteilen. Das ist die Tugend der Nächstenliebe.

Victor Cathrein, S.J.

Wir sind die Zeit.

Klageweiber sind nicht Sondererscheinung einer bestimmten Zeit, weder der alten noch der neuen. Klagen über schlechte Zeiten gab es immer. Die Kirchenväter haben solche Klagen in ihren Schriften behandelt und von der Kanzel herab gerügt. Denkende und tapfere Menschen haben sie immer abgelehnt. Was der heilige Chrysostomus von sich glaubte, muss tiefbewusst in unserer Verantwortung sein: Dass uns die Sorge für den Erdkreis anvertraut ist, dass die Menschen unsere Zeit regieren und unserem Zeitalter seinen Stempel aufdrücken. Freilich sind wir nicht die Vergangenheit, auch nur zur Hälfte die Gegenwart, aber sicher zur Hälfte die Zukunft. Das ist für uns eine grosse Aufgabe und eine grosse Verantwortung. Wir sind die Zeit.

Und jetzt noch geht zu jeder Tageszeit, auch noch zur elften Stunde der Herr des Weinbergs aus, um seinen Weinberg bearbeiten zu lassen. Wie die Arbeiter, so ist der Weinberg. Alle Zeitalter haben die Aufgabe das Reich Gottes zu verwirklichen. Es muss ein Reich der Gerechtigkeit für alle und der Liebe für alle sein. Ein Reich, in dem wir uns daheim fühlen kön-

nen, aber nur dann, wenn der Vater die alleinige Regierungsgewalt effektiv in der Hand hat. — Wie weit wir in der Entwicklung zum Aufstieg oder Untergang des Erdenreiches schon begriffen sind, wissen wir nicht. Klar ist nur das eine, dass wir niemals müssig stehen dürfen. Und selbst wenn schon die grollenden Donner und fahlen Blitze des jüngsten Tags am Horizont erscheinen wollten, selbst dann dürfen wir keinen Grund haben, müssig zu stehen, sondern müssten bereit sein, bis zur letzten Stunde zu schaffen und zu arbeiten. Erst wenn der Meister den grossen Feierabend der Welt verkündet hat, dürfen wir unsere Arbeitshände ruhen lassen.

Immer und überall braucht unser König seine Knechte, braucht der Gärtner der Welt seine Säeleute und Erntearbeiter. Unser Acker ist die Welt. Das Unkraut der Welt sind wir. Die guten Früchte der Welt sind unsere Früchte, insofern unser Mitwirken wesentlich notwendig ist zum Werden alles Guten und alles Bösen.

Immer braucht es Starke. Die Schwächen der Welt sind unsere Schwachheiten. Immer braucht es Schaffende. Die Sümpfe der Welt wären nicht so gross, wenn wir nicht so viele müsige Wasser dulden würden. Die Irrwälder der Welt wären nicht so hoffnungslos und verwirrend, wenn wir mit starker Hand und grosser Ueberschau, wir und unsere Vorfahren, Wege gehauen hätten.

Wir sind die Zeit. Wir sind das Salz der Erde. Wenn das Salz schal geworden, womit soll man salzen? — Wir sind das Licht der Welt. Wenn das Licht matt geworden, wie dürfen wir über Finsternis klagen? — Wohlan: wir wollen Licht und Salz sein, dann wird unsere Zeit gut.

CARITASDIREKTOR NAR

Bedenkt, Ihr Herren, und lasst Euch sagen!

Die Einnahmen der einzigen katholischen deutschen Gemeinde in Boston und Umgegend beliefen sich für das Kalenderjahr 1932 auf \$44,992,58. Eine umso bemerkenswertere Summe, weil die Dreifaltigkeits-Kirche in einem alten Stadtteil steht, der, wie das in unsrem Lande nun einmal zu gehen pflegt, von der Mehrzahl seiner ursprünglichen Bewohner bereits aufgegeben ward.

Die im Januarheft des "Monatsboten" der Pfarrei veröffentlichte Abrechnung über Einnahmen und Ausgaben wird zukünftigen Geschichtsschreibern manches zu sagen haben. Vor allem beweist sie treues Fest- und Zusammenhalten einer Gruppe deutschamerikanischer Katholiken, das Anerkennung und Achtung verdient. Treue galt von jeher als eine der vornehmsten Charaktereigenschaften des deutschen Volkes. Im 19. Jahrhundert, das die unglückseligen Grundsätze des 18. Jahrhunderts sich auswirken liess zum Unsegen der christlichen Völker, konnte ein Heinrich Heine allerdings erklären:

“Deutsche Treu und deutsche Hemde,
Das zerschleisst sich in der Fremde.”

Mit deutscher Treue und mit deutschen, aus Leinen gesponnenen Hemden ging jedoch noch manches andere zu Grunde, was zum wertvollen Bestandteil des deutschen Charakters und deutscher Wesenart gehört.

Was einem Menschen, einem Volke, einer Rasse, wie es die germanische ist, der wir angehören, eigen, und das nicht ohne Gottes Willen, kann nicht mir nichts dir nichts abgestreift werden, wie ein verbrauchtes Hemd, ohne schwere Folgen. Und an uns, die wir deutscher Abstammung sind, rächt sich jeder derartige Verrat an unserem innersten Wesen, Erbgut unseres Stammvolkes, viel schwerer noch als an den Angehörigen anderer Völker oder Rassen. Wir sind einmal von Grund aus konservativ; und nur so lange wir konservativ gerichtet bleiben, sind wir uns selbst treu, und nur wenn wir das sind, vermögen wir auch auf unsere Umwelt und andere Menschen einen segensreichen Einfluss auszuüben.

Daher die grosse Bedeutung des deutschamerikanischen Farmers; er ist und bleibt konservativ, und er übt dadurch einen weit über seinen nächsten Umkreis reichenden Einfluss aus. Langsam reifen in seinen Reihen Männer heran, die schicksalgestaltend wirken werden in der Zukunft.

Die deutschen Liberalen, die vor 50, 60 Jahren eine so grosse Rolle spielten in unserem Lande, begriffen die Bedeutung jenes Teils der deutschen Einwanderung, der sich der Scholle zuwandte, keineswegs. Ein Klüngel von mehr oder minder begabten Zeitungsschreibern, Politikern, Turnern, und was sonst in der Bannmeile der Hochburg des Liberalismus Einfluss auszuüben pflegt, gebärdete sich, als seien sie dazu berufen, die deutsche Kultur in Amerika aufs Pferd zu setzen. Man hätte glauben können, sie würden Amerika ganz allein meistern. Auf das, was noch nicht einmal ein echter Frühling war, fiel schon längst vor dem Weltkrieg ein schwerer Reif. Aber der deutsch-amerikanische Farmer sitzt fest auf seiner Scholle, eng verbunden mit der Mutter Erde, wie es stets Art des deutschen Bauern und Kolonisten war.

In unsrem Lande ist der Ausdruck „die Kirche unserer Väter“ zum Gemeinplatz geworden, der von Leuten hergeplappert wird, ohne dass sie sich Rechenschaft geben über Bedeutung und Tragweite des Ausspruchs. Besonders das Verhältnis zur Kirche setzt unerschütterliche Treue voraus. Werden jedoch Menschen, die allen natürlichen und überlieferten Bedingungen ihres Daseins untreu werden, der Kirche auf die Dauer die Treu halten? Verachtung der Sitte, um nur auf eins hinzuweisen, führt leicht zu Verachtung der Sittlichkeit!

F. P. K.

Dubletten wertvoll.

Wie wünschenwert es für uns ist, im Besitz von Dubletten der Protokolle unserer Generalversammlung zu sein, zeigte sich jüngst wieder einmal. Am 9. Januar wandte sich das Archiv des Deutschen Auslands-Instituts zu Stuttgart mit der Nachricht an uns:

„Bei Durchsicht unserer Bestände stellten wir fest, dass wir von den Berichten über die Generalversammlungen des Katholischen Central-Vereins von Amerika nur die folgenden besitzen“ (aufgezählt werden dann sechs Protokolle aus der Zeit zwischen 1922 und 1932).

Worauf es dann heisst:

„Es ist für unser Archiv sehr wichtig, die Berichte und sonstigen Veröffentlichungen der deutschen Vereine im Ausland in möglichster Vollständigkeit zu besitzen, da sie nur dann genügende Unterlagen für die Erforschung und die Geschichte des Auslanddeutschstums bieten. Wir wären Ihnen daher sehr dankbar, wenn Sie die nach obigen Aufstellung hier noch fehlenden Berichte Ihres Central-Vereins, soweit Ihnen dies noch möglich ist, nachliefern würden. Selbstverständlich ist uns auch sehr daran gelegen, die vor 1922 erschienenen Berichte zu erhalten und wir bitten Sie, uns auch diese nach Möglichkeit in je einem Stück zu senden.“

Wir waren nun in der Lage, alle fehlenden Berichte, angefangen mit dem Jahre 1900, nach Stuttgart schicken zu können und außerdem jene der Jahre 1882, 1889 und 1899.

Infolge der Sammeltätigkeit der C. St. war es mehrfach bereits möglich, an Büchereien sowohl des In- als auch des Auslandes Schriften abzugeben, deren Vorhandensein in diesen Bibliotheken für das deutsche katholische Element in Amerika wichtig ist.

Unser Bücherapostolat.

Unter andern Anstalten und Unternehmen, die von uns von Zeit zu Zeit mit einer Büchersendung bedacht werden, befindet sich auch das Katholische Seemannsheim in der Baumstrasse zu Bremerhaven. Nun schrieb uns am 8. Februar d. J. der Sekretär des Apostolats des Meeres von dort:

„Viel und recht herzlichen Dank für die Uebersendung der schönen Bücher. Den Seeleuten, die recht eifrige Leser guter Lektüre sind, haben Sie damit eine grosse Freude bereitet, und wir wurden gebeten, Ihnen recht innigen Dank der Betreffenden zu übermitteln. Auch die Gebetbücher, die gestern eintrafen, haben begeisterte Abnehmer gefunden.“

Wir fügen diesen Aeusserungen unsererseits die Bitte hinzu, unser ausgebreitetes Apostolat freigebig mit Büchern, oder auch Spenden für diesen Zweck, bedenken zu wollen.

Das Liebeswerk f. d. deutsch-russischen Flüchtlinge.

Die von den deutschen Russländern bewohnten Staaten unsres Landes leiden bekanntlich besonders schwer unter der Wirtschaftskrise. Trotzdem tun die braven Leute, was sie können, das Vorhaben des Central Vereins zu fördern, ihre Stammesbrüder in der Mandschurei

aus ihrer trostlosen Lage zu befreien. In Karlsruhe, N. D., nahm hochw. Edw. Lippert eine Kirchenkollekte auf, die \$10 ergab, während in Rugby der St. Pius Männerverein zusammen mit dem St. Theresa Frauenverein eine Unterhaltung veranstaltete, deren Ertrag sich auf \$20,35 belief. Beide Gaben wurden dem "Nord-Dakota Herold" zur Weiterbeförderung anvertraut. Von diesem Blatte erhielten wir des weiteren \$5,35, ebenfalls das Ergebnis einer Kollekte, deren Ertrag von den Hrn. Kaspar Lacher und F. A. Voeller, zu Orrin, N. D., eingesandt worden war. Auch diese Gabe bestand aus kleinen Beiträgen, von 10 bis 50 Cents. Hr. John Kuhn, der sich, wie wir bereits meldeten, in Victoria, Kansas, als Sammler für das Liebeswerk betätigte und andere anhielt, seinem Beispiele zu folgen, hat nochmals einen Beitrag geschickt, diesmal \$2,50.

Im allgemeinen machen wir jedoch die alte Erfahrung. Eine verhältnismässig kleine Anzahl von Vereinen, Männern und Frauen ist redlich bemüht, dem C. V. die Ausführung des so edlen Unternehmens zu ermöglichen. Nur zu viele tun, als ging sie die Sache nichts an. Man würde geneigt sein, die jetzige Erfahrung auf die so ungünstige Wirtschaftslage zu schieben. Doch war es während der Hochzeit des Verdienstes und Geniessens auch nicht anders.

Unsere Getreuen.

Wenigstens einmal im Jahr hören wir von einem unserer alten Getreuen im Staate Louisiana, Hrn. Gerh. Thevis. So schickte er uns nun auch diesmal wieder, sein Brief ist charakteristischerweise am 1. Januar geschrieben, zehn Dollars, bestimmt für folgende Zwecke: sieben für die kathol. Missionen, und je einen Dollar für das deutsch-russische Hilfswerk, den Stiftungsfonds, und das St. Elisabeth Settlement.

Wir erwähnen alle diese Einzelheiten, weil sie so charakteristisch sind für den Geist unserer Alten. Nur durch das "Central-Blatt" vermag Hr. Thevis die Verbindung mit dem C. V. und seinen Bestrebungen aufrecht zu erhalten. Aber das genügt auch vollkommen, um ihn seit Jahren zu einem unsrer getreuesten Mitarbeiter zu machen. Wir haben es nicht notwendig, ihn je zu mahnen, noch selbst zu bitten, uns seine Hilfe zu gewähren. Er tut jederzeit freiwillig, was er kann.

* * *

Welch rührende Treue beweisen doch manche Mitglieder des C. V. der C. St. gegenüber. So schreibt uns ein Leser unserer Zeitschrift aus Arkansas:

"Ich schicke hiermit einen Dollar als Teilzahlung für 'Central Blatt and Social Justice'. Auch ich habe keine Arbeit als Müller, aber ich vermochte einige Tage mit Hacke und Schaufel zu arbeiten. Den andern Dollar werde ich sobald wie möglich schicken."

Ein solches Bekenntnis der Anhänglichkeit

an unsre Sache ist durchaus nicht so selten, wie die Gleichgültigen meinen mögen. „Ich bin mit meinem Abonnement im Rückstand," schreibt uns ein Leser aus Connecticut, „aber ich bitte Sie, das Blatt weiterschicken zu wollen, weil ich in nächster Zeit bezahlen will. Denn ohne das 'Central Blatt' mag ich nicht sein; es enthält ja so viel Gutes."

* * *

Es ist uns, Gott sei Dank, gegückt, mit vielen Mitgliedern des C. V. in ein Verhältnis zu treten, das im Verbundensein in Glauben, Denken und Fühlen seinen letzten Grund hat. Die daraus entspringende Gesinnung giebt sich uns gegenüber häufig kund.

So legte jüngst Hr. P. B., in Columbus, Ohio, einen Dollar auf sein Abonnementsgeld und schrieb dazu „Beiliegenden Dollar für das Gute, das Sie tun.“

Miszellen.

Die Anzahl der auf das "Central Blatt" abonnierten Vereine ist eine verschwindend kleine. Man darf sich daher nicht wundern, wenn wir nun den St. Josephs Unterstützungsverein zu San Francisco als eine wirklich glänzende Ausnahme von der Regel hinstellen, weil er seit mehreren Jahrzehnten bereits auf nicht weniger als 25 Exemplare unserer Zeitschrift abonniert ist. Bezahlung des Abonnementes für das laufende Jahr begleitete der Sekretär des Vereins, Hr. Adolf Edel, mit folgenden zutreffenden Bemerkungen:

„Der St. Josephs Verein war stets bemüht, die C. St. nach bestem Können zu unterstützen. Wir möchten hoffen, dass alle dem C. V. angeschlossenen Verbände und Einzelvereine heute und in Zukunft der C. St. stets behilflich sein werden, ihre Aufgaben zu erfüllen.“

Für besonders verdienstlich erklärte die soziale Tätigkeit des Central-Vereins in gegenwärtiger Zeit der hochw. Hr. J. Mulz, Geistlicher Ratgeber des Brooklyner Lokalzweigs, in dessen Januarversammlung. Den Vortrag hatte Ehrenpräsident Galm, der über Bedeutung und Tragweite des vom katholischen Mann an der Wahlurne ausgeübten Einflusses sprach. Redner betonte die Pflicht des Wählers, sich zu unterrichten, und empfahl mit Rücksicht darauf sowohl die Flugschriften als auch die Broschüren der Central-Stelle. „Begegnit also,“ ermahnte er seine Zuhörer, „mit der Flugschrift Catholics and Civic Responsibilities.“ Hr. Galm wandte sich dann noch ganz besonders an die Vertreter der Vereine

„Bitte, ihr Hrn. Vereinssekretäre, überrascht Eure Mitglieder mit dieser Flugschrift in der nächsten Versammlung!“

Der Kath. Männerchor verkündete bei dieser Gelegenheit, am Freitag, den 10. Februar, werde in der Allerheiligen Kirche zu Brooklyn ein Seelenamt für den verstorbenen Carl Korz abgehalten werden.

Ein Bischof schreibt uns aus Süd-Afrika:

„Herzlich Vergelt's Gott für die Zusendung des 'Central-Blattes', das stets sehr lehrreiche Aufsätze bringt, und interessante Nachrichten.“